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ELEMENTS  
OF  
HEBREW GRAMMAR,

WITH



A PRAXIS ON THE BOOK OF JONAH.

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BY

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BRISTOL:

PUBLISHED BY W. STRONG, BRISTOL & EXETER;

LONGMAN, REES, ORME, BROWN, & GREEN, AND C. & J.  
RIVINGTON, LONDON; J. PARKER, OXFORD; AND  
J. & J. J. DEIGHTON, CAMBRIDGE.

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852.

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CHILCOTT, PRINTER, BRISTOL.

TO

THE REV. HENRY GOULD, M. A.

CANON RESIDENTIARY OF WELLS,

&c. &c.

THIS WORK IS DEDICATED

AS

A TESTIMONY OF GRATITUDE,

BY

THE AUTHOR.





## PREFACE.

---

**T**HERE is perhaps no study which persons enter upon with more ardour, and relinquish sooner, than that of Hebrew. This must be attributed not so much to the inherent difficulties of the language as to the great number of rules which have been introduced by the inventors of the system of points, in order to fix the pronunciation. To lessen the number of these rules is impossible, without omitting something essential to the subject. On the other hand, if they are presented at length they are apt to terrify the learner, from their multiplicity and the difficulty which he finds in retaining and applying them to practice.

In order to remove these contending difficulties, I have adopted in the present work the plan of a grammar published many years ago by Dr. Bennet. Every section is numbered, and a

praxis upon a portion of the Bible is added, from which continual references are made to the preceding rules. The advantage to be derived from this method is, that the most necessary rules are the most frequently referred to, and consequently make an impression on the memory in proportion to their importance; and as the learner is not obliged in the first instance to make himself master of all the rules, there can be no reason for limiting their number, or omitting any thing which may be essential to his further progress.

In using this grammar I should advise the student, in the first place, to imprint on his memory the figure, name, and power of the consonants, as contained in the first chapter of Part I. which he will do best by carefully writing out the alphabet several times. Having read what is said in the same chapter on the division of the letters, let him then become acquainted with the vowels contained in Chapter II. and the half-vowels or *Shevas*, as contained in Chapter III. In learning the vowels he should pay particular attention to the table in § 14, which contains all the vowel sounds in the Hebrew language, toge-

ther with the symbols which have been adopted in order to represent them in the Roman character. He should then proceed directly to the book of Jonah, attentively comparing it with the annexed praxis of pronunciation, and persevere till he is enabled to read it with a considerable degree of facility, paying particular attention to give the vowels their due length, and to put the accent in its proper place. (a)

Having proceeded thus far, the student should read attentively the whole of Chapter I. Part II. and then turning to the tables at the end of the grammar commit to memory the paradigm of the perfect verb, contained in table I. As this is the foundation upon which all the other forms of verbs depend, it will be proper that he should make himself as familiar as possible with it by writing out other perfect verbs after the same example. He should then make himself master in the same manner of the perfect verb with gutturals, contained in tables II. III. IV. comparing attentively

(a) On the possibility of uniting accent and quantity in the same word, see MITFORD *on the Harmony of Language*.



the paradigm with the observations in Chapter VI. Part II. Let him then proceed to commit to memory the paradigms of the imperfect verb, from table V.—XI. which will be easily done if he compares them with the paradigm of the perfect verb, and observes the deviations from it as they are pointed out in Chapter VII.—X. of Part II. taking care always to refer to the sections of Part I. as they happen to be cited. Having made himself master of the verb, under its different forms, and having read Chapters XV.—XVIII. of Part II. the student may proceed to the analytical praxis on the book of Jonah, carefully comparing the references with the sections of the grammar to which they refer, and it is much to be desired that he should go over the book *several times*, till he is enabled to account immediately and without hesitation for each word which occurs in it.

Having made this progress it will be easy for the learner, with the aid of the English version, to read any part of the Pentateuch. The principal difficulty occurs in the imperfect verbs, which are sometimes so disguised as not to be

easily recognized by a beginner. This, however, may be remedied by looking for the Latin word corresponding to the Hebrew, in the index at the end of Buxtorf's Lexicon, which will refer him in the body of the work to the Hebrew word in its simple form. When the student has by this means acquired a sufficient stock of words, and made himself master of the more common grammatical rules, it will be proper to select now and then a few verses in an *unpointed* Hebrew Bible, and to affix the points according to his previous knowledge of the subject. By this means all the rules which he has learned will be brought into exercise, and will be indelibly imprinted on the memory.

With respect to auxiliary books, the smaller Lexicon of Professor Gesenius, translated by Mr. Gibbs, of Andover, in the United States, may be recommended, not only for its other merits but because it is arranged in alphabetical order; a method which very much facilitates the acquisition of the Hebrew language to a beginner. (a) Difficulties in the grammatical form

(a) To the more advanced student the larger Lexicon of

of words are explained in Leusden's *Clavis*, (a) and those strictly philological, which occur in the construction and sense of passages of scripture, are in general satisfactorily removed in the *Scholia* of Rosenmüller on the Old Testament. (b)

Gesenius, now publishing under the title of *Thesaurus Linguae Hebrææ et Chaldææ*, Lips. 1829, will be found of great service. An earlier edition of the same book has been translated into English, by Mr. Leo, of Cambridge.

(a) *Leusdeni Clavis Hebraica Veteris Testamenti*. Ultraj. 1683.

(b) *Rosenmülleri Scholia in Vetus Testamentum*. Lips. These *Scholia* are not yet completed. They even at present extend to a considerable number of volumes, but the author is now republishing them in an abridged form.

I cannot conclude, without recommending in the strongest manner, to those persons acquainted with the German language, the larger grammar of Gesenius, entitled *Ausführlich. grammat. kritisches Lehrgebäude der Hebräischen Sprache*. Leip. 1817.

It may be proper also to mention, that to the same learned author I am indebted for the tables of verbs and nouns, and for several remarks which occur in the present work.



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## PART I.

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### CHAP. I.—*Of the Hebrew Letters.*

§ 1. **THE** Hebrew Alphabet consists of twenty-three letters, which are all consonants. The vowels are designated by other signs, to be mentioned hereafter.

Figure.	Name.	Pronunciation.
א	Aleph	
ב	Beth	<i>bh</i> pronounced as <i>v</i>
ג	Gimel	<i>gh</i> or <i>hard g</i> with a breathing ( <i>a</i> )
ד	Daleth	<i>dh</i> , pronounced as <i>th</i> in <i>this</i>
ה	He	<i>h</i>
ו	Vaw	<i>v</i>
ז	Zayin	<i>z</i>
ח	Heth	<i>hh</i> or <i>h</i> pronounced from the bottom of the throat ( <i>b</i> )
ט	Teth	<i>t</i>
י	Yod	<i>y</i>
כ	Caph	<i>kh</i> or <i>k</i> with a breathing ( <i>a</i> )

(*a*) *Gimel* and *Caph* are not gutturals, and therefore care must be taken to pronounce them principally with the palate,

Note (*b*) see page 4.

Figure.	Name.	Pronunciation.
ל	Lamed	<i>l</i>
מ	Mem	<i>m</i>
נ	Nun	<i>n</i>
ס	Samech	<i>s</i>
ע	Hayin	<i>gn(c)</i>
פ	Phe	<i>ph</i>
צ	Tsade	<i>ts</i>
ק	Koph	<i>k</i>
ר	Resh	<i>r</i> pronounced in the throat
שׁ	Shin	<i>sh</i>
שׂ	Sin	<i>s</i>
ת	Thaw	<i>th</i> pronounced as in <i>thing</i>

accompanying them at the same time with a breathing. Something resembling the sound of *Caph* is given to *ch* in certain German words, as for example in *Bücher*.—Vide NOERDEN'S German Grammar, p. 62.

(b) The pronunciation of this letter differs from that of the *Caph* in being entirely formed in the throat, like the sound of *ch* in many German words, as for example in the word *Dach*. The only difference appears to be that the sound of the *Heth* is still more guttural than that of the German combination of letters, being produced by a sort of scraping of the throat.

(c) The sound of *Hayin* resembles that of *gn* in the French word *Espagne*.

§ 2. *Aleph* denotes that slight breathing with which a vowel is pronounced in English when it begins a syllable. (*a*) In representing Hebrew by Roman characters it is entirely omitted.

§ 3. The letters ת פ כ ר נ ב are aspirates. A point (*b*) is sometimes inserted in them, the effect of which is to take away the aspiration. For example,

ב <i>bh</i> or <i>v</i>	} written thus	ב	} is pronounced	<i>b</i>
ג <i>gh</i>		ג		<i>ghard</i> ( <i>c</i> )
ד <i>dh</i>		ד		<i>d</i>
כ <i>kh</i>		כ		<i>k</i>
פ <i>ph</i>		פ		<i>p</i>
ת <i>th</i>		ת		<i>t</i>

Some letters when they occur at the end of a word vary a little from the form which has been assigned to them in the alphabet, thus :

כ <i>Caph</i>	} when final is written	ך
מ <i>Mem</i>		ם
נ <i>Nun</i>		ן
פ <i>Phe</i>		ף
צ <i>Tsade</i>		ץ

§ 4. The Hebrew language is read from right

(*a*) It corresponds exactly to the spiritus lenis in Greek. The word אֶמֶר would be written in Greek characters thus : ἑμαρ.

(*b*) This point is called Dagesh, and will be again mentioned.

(*c*) As pronounced in English before *a* and *o*. It is the Greek γ.

to left, and each word and syllable begin with a consonant.

§ 5. א ה ע and ך are called gutturals, (a) because their pronunciation is formed principally in the throat.

§ 6. א ך and ם are called quiescents, because they frequently quiesce. A letter is said to quiesce when its sound blends in such a manner with that of the preceding vowel that the peculiar power of the letter is not distinctly heard; and a letter is said to be moveable when its peculiar power is distinctly heard. All other letters, except those which have been just mentioned, are moveable. *Aleph* may quiesce in the middle or at the end of a word after any vowel. *He* quiesces at the end of a word after *Kometz*, *Pathah*, *Tsere*, *Segol* and *Howlem*. *Vaw* may quiesce in the middle or at the end of a word (b) after *Howlem* or *Shurek*. (c) *Yod* may quiesce in the middle

(a) *Aleph*, *He*, and *Heth* are formed entirely in the throat. *Hayin*, as it is now pronounced, partakes more of the nasal, than the guttural sound, but there is reason to suppose that its original pronunciation differed considerably from that which prevails at present. *Hayin* is frequently omitted both in pronouncing Hebrew and expressing it in Roman characters.

(b) *Vaw* sometimes quiesces with *Shurek* at the beginning of a word.

(c) The reason why *Vaw* quiesces with *Howlem* and *Shurek* appears to be because *Vaw* had, in all probability, originally the sound of *w*, a letter which easily coalesces with those vowels.



or at the end of a word after *Tsere*, *Hirek*, or *Segol*. In order that a letter may quiesce it is necessary that it should not be immediately followed by a vowel. (*a*)

§ 7. Another division of letters is into radicals and serviles.

The radicals are those letters which are essential to a word in its original and simple form.

§ 8. The serviles are letters added to the radicals in producing the derived forms of nouns, and the genders, numbers, persons, tenses, and species of nouns and verbs.

§ 9. Any letter may be employed as a radical, but the following letters alone are used as serviles, viz. נם יוהא and ת

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## II.—Of the Vowels.

§ 10. The Hebrew vowels, for which there are distinct signs, are eight (*b*) in number. These

(*a*) It will be seen hereafter that a letter, when quiescent, has never *Sheva* under it.

By a vowel following a consonant, I mean that the vowel follows in the order of pronunciation, or in representing the word in Roman letters, though the character of the vowel may be placed under or above the letter which it is said to follow, or may sometimes appear over the next letter.

(*b*) If *Shurek* is considered as distinct from *Kibbutz*, there are then nine vowels, for which distinct signs exist.



are expressed in the following table, in which a letter is affixed to each, in order that its place may be more easily distinguished. Of the vowels three are naturally (*a*) long, viz.

<i>Kometz</i> $\aleph$	expressed by	$\left\{ \begin{array}{l} \bar{o} \\ \bar{e} \\ ow \end{array} \right\}$	pronounced as	$\left\{ \begin{array}{l} o \text{ in } bone \\ a \text{ in } lane \\ ow \text{ in } cow \end{array} \right\}$
<i>Tsere</i> $\aleph$				
<i>Howlem</i> $\aleph$				

Five are naturally short, viz.

<i>Pathah</i> $\aleph$	expressed by	$\left\{ \begin{array}{l} \check{a} \\ \check{e} \\ \check{i} \\ \check{u} \\ \check{o} \end{array} \right\}$	pronounced as	$\left\{ \begin{array}{l} a \text{ in } man \\ e \text{ in } led \\ i \text{ in } fill \\ u \text{ in } full \\ o \text{ in } on \end{array} \right\}$
<i>Segol</i> $\aleph$				
<i>Hirek</i> $\aleph$				
<i>Kibbutz</i> $\aleph$				
<i>Kometz-Hatuph</i> $\aleph$				

§ 11. *Kometz* and *Kometz-Hatuph* are denoted by the same character, the mode of distinguishing them will be explained hereafter.

§ 12. Every vowel, though naturally short, becomes long when it quiesces with a quiescent consonant. *Kibbutz*, when it quiesces with *Vaw*, is written thus  $\aleph$  and is called *Shurek*.

§ 13. The following table exhibits the pronunciation and mode of expressing the short vowels when they are made long by quiescing

(*a*) That is, they are long even though they do not quiesce, nor are affected by the accent.

with a consonant. The letter on the right hand points out the place of the vowel, and the other letter is that in which the vowel quiesces.

<i>Pathah</i>	אָ, אַ	} expressed by	{	pronounced as	{	<i>ain</i> <i>father</i>
<i>Segol</i>	אֶ, אֵ, אִ					<i>a</i> in <i>lane</i>
<i>Hirek</i>	אִ					<i>e</i> in <i>scene</i>
<i>Kibbutz</i>	אֲ					<i>oo</i> in <i>fool</i>
<i>Shurek</i>	אָ					

§ 14. We may now collect into one point of view the different vowel sounds in the Hebrew language, but first of all it is necessary to anticipate a remark which will be afterwards repeated, viz. that a short vowel, having an accent, (a) is equivalent to a long. This accent is denoted by a perpendicular line placed by the side of the vowel which it affects. In the following table the first column contains the symbol which is chosen to express the power of the vowel, the second the English words having vowels with corresponding sounds, the third the vowel in its natural state, the fourth as quiescing with a quiescent letter, and the fifth as affected by the accent.

(a) The euphonic accent always lengthens the short vowel of the syllable to which it is affixed, but the tonic accent only lengthens a short vowel when it occurs in an unmixed syllable.

Symbol.	Power.	Natural.	Quiescent.	Accented.
Long.	$\bar{a}$ father		$\aleph\aleph$ , $\aleph\aleph$	$\aleph\aleph$
	$\bar{e}$ lane	$\aleph$	$\aleph\aleph$ , $\aleph\aleph$ , $\aleph\aleph$	$\aleph\aleph$
	$\bar{i}$ scene		$\aleph\aleph$	$\aleph\aleph$
	$\bar{o}$ bone	$\aleph$		$\aleph\aleph$ (a)
	$\bar{ow}$ cow	$\aleph$	$\aleph\aleph$	
Short.	$\bar{u}$ fool		$\aleph\aleph$ , $\aleph\aleph$	$\aleph\aleph$
	$\bar{a}$ man	$\aleph$		
	$\bar{e}$ led	$\aleph$		
	$\bar{i}$ fill	$\aleph$		
	$\bar{o}$ on	$\aleph$		
	$\bar{u}$ full	$\aleph$		

§ 15. Certain vowels are analogous in sound, and may in some cases be substituted for each other. In the following table the long vowels are placed at the head of each column, and the short vowels with which they usually interchange are placed below.

Long.	<i>Kometz</i>	<i>Tsere</i>	<i>Howlem</i>
Short.	<i>Pathah</i>	<i>Segol</i> <i>Hirek</i> <i>Pathah</i>	<i>Kometz-Hatuph</i> <i>Kibbutz</i>

(a) Accented *Kometz-Hatuph*.

Long *Hirek* and *Tsere*, as also *Howlem* and *Shurek*, are frequently interchanged with each other. (a)

§ 16. When *Howlem* precedes *Shin*, *Howlem* and the distinguishing point of the *Shin* coalesce, and are represented by a single point, as מִשֵּׁל *mowshēl*, not מִשֵּׁל. The same is to be observed when *Howlem* follows the letter *Sin*, as בִּשְׁרָה *b'sowrō*, for בִּשְׁרָה.

§ 17. If *Yod* at the end of a syllable neither quiesces nor is immediately followed by a vowel, it forms a diphthong with the preceding vowel.

יִ is pronounced as if written יִ ōv.

### III.—Of *Sheva*, simple and compound.

§ 18. *Sheva* is the common name of certain marks, sometimes placed under those letters which are not followed by a vowel sound. *Sheva* is either *simple* or *compound*.—*Sheva simple* שְׁ

Compound Sheva.	{	Hateph-Pathah שְׂ
		Hateph-Segol שֿ
		Hateph-Kometz שׂ

§ 19. *Sheva simple* has no sound, (b) but merely indicates the absence of a vowel.

(a) Under the name of vowel is frequently included not only the vowel itself but the consonant with which it most commonly quiesces. Thus י is denominated *Howlem*, ש *Shurek*, and ו, long *Hirek*.

(b) This rule, if possible, is to be applied strictly, so that



§ 20. *Sheva compound* is the union of the form of *Sheva simple* with that of *Pathah*, *Segol* or *Kometz-Hatuph*, and partakes in some degree of the sound of the vowel with which it is compounded. Thus *Hateph-Pathah* is a very short and indistinctly pronounced *a*; *Hateph-Segol*, a very short *e*; *Hateph-Kometz*, a very short *o*. As, however, the voice does not rest long enough upon the *compound Shevas* to form a syllable with the preceding consonant, they are not considered to be vowels. (a)

§ 21. *Sheva simple* is placed under those letters which have no vowel of their own. The following are exceptions to this rule.

1. It is not placed in general under the gut-

the *Sheva simple* contributes in many cases no more to the pronunciation of the word than if it were entirely absent. Sometimes, however, where more than one consonant begins a syllable, it is necessary in order to *articulate* the word, that something approaching to a vowel sound (but on which the voice rests the shortest time possible) should be used in place of the *Sheva*, as is the case with the vowel *e* in the French word *petit*, pronounced as if written *p'tit*. Thus the word פֶּתִי is pronounced *p'howdh*.

(a) An indistinct sound like that expressed by the *compound Shevas*, is found in many English words; as for example, the first *a* in the word *parade*.

*Hateph-Pathah*, *Hateph-Segol*, and *Hateph-Kometz* will be denoted hereafter by the letters *a*, *e*, and *o* respectively, written in a smaller character than the rest of the word, thus, *b<sup>a</sup>*, *b<sup>e</sup>*, *b<sup>o</sup>*.

tural letters, but one of the *compound Shevas* is adopted in its stead.

2. Nor under letters which actually quiesce, as קָרָאֵת *kōrōthō*.

3. It is not expressed under the last letter of a word, though moveable, except the word ends with *Caph*, in which case it is expressed under the *Caph*; or unless ending with two moveable consonants without the intervention of a vowel, when it is expressed under both, as פָּקַדְתָּ, קָרַדְתָּ.

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#### IV.—Of the Syllable.

§ 22. Every syllable begins with a consonant.

§ 23. No syllable can begin with more than two consonants, without the intervention of a vowel.

§ 24. A syllable admits of one vowel, and of one only.

A syllable therefore cannot be constituted of a consonant and *Sheva* alone, whether *simple* or *compound*.

§ 25. A syllable at the beginning or in the middle of a word, cannot end with more than one moveable consonant, without the intervention of a vowel. And therefore, if three moveable consonants occur together in the middle of a word, without the intervention of a vowel, the first consonant adheres to the preceding vowel, and the

two last commence a new syllable, as יִקְטֹל pronounced *yīk-tlū*, not *yīkt-lū*.

§ 26 If two moveable consonants meet together in the middle of a word, without the intervention of a vowel, the first of the two consonants generally adheres to the preceding vowel, and the latter commences a new syllable, as יִקְטֹל *yīk-towl*, not *yī-ktowl*.

An exception to the last rule sometimes takes place, which will be afterwards noticed.

§ 27. A syllable at the end of a word *may* terminate in *two* moveable consonants, without the intervention of a vowel, but it cannot terminate in *more*.

§ 28. If a syllable ends with a moveable consonant, it is denominated *mixed*.

If a syllable ends with a vowel, or a vowel quiescing in a quiescent consonant, it is denominated *unmixed*.

§ 29. A vowel is *pure* when it neither quiesces nor would quiesce if written at length.

A vowel is *impure* when it either quiesces or would quiesce if written at length. (a)

(a) According to the distinctions mentioned in the text, the word קֹמֶם *kow-mēm* has

The first syllable *unmixed*,

The second syllable *mixed*,

The first vowel *impure*,

The second vowel *pure*.



V.—Of *Dagesh*, *Mappik*, and *Pathah furtivum*.

§ 30. A point is sometimes found inscribed in a letter; this point is either *Dagesh* or *Mappik*.

We have seen that *He* at the end of a word is generally quiescent, in which case it loses its power as an aspirate; (a) but if its force as an aspirate is intended to be preserved, it receives a point, which is called *Mappik*, as אֶרְצָה pronounced *ärtsōh*, not *ärtsō*.

§ 31. If a word is increased at the end by the addition of a new syllable, *Mappik* is excluded, (b) as אֶלֶם pl. אֶלֶיִם *low<sup>a</sup>h*, *lowhīm*.

§ 32. If a point is found in any other letter than *He*, it is called *Dagesh*. *Dagesh* is either *soft* or *hard*.

§ 33. *Soft Dagesh* is found in the letters *Beth*, *Gimel*, *Daleth*, *Caph*, *Phe*, and *Thaw*, when they occur.

1. At the beginning of a word which commences a discourse, period, or member of a period.

2. At the beginning of a word after another

(a) For a consonant, when it actually quiesces, has no other effect than to lengthen its vowel, if short.

(b) In this case *Mappik* becomes unnecessary; for *He*, by the addition of a new syllable, is placed in the middle of the word when it no longer quiesces, and of course recovers its power as an aspirate, without the aid of *Mappik*.



word in the same member ending with a moveable consonant, as לְמַלְךָ יֵאָדָה

3. In the middle of a word, and at the beginning of a syllable after another syllable ending with a moveable consonant, as מְלִכּוּ not מִלְכוּ

§ 34. The effect of *soft Dagesh* is to take away the aspirate from the letters in which it is placed. (a)

§ 35. *Strong Dagesh* may occur in any consonant. (b)

1. In the middle of a word immediately after a vowel, as יִתֵּן *yittēn*.

2. At the beginning of a word after another word ending with a vowel, provided at the same time that there is a close connection in sense between the two words, as מַה זֶה *maz-zē, what is this?*

§ 36. *Strong Dagesh* both takes away the breathing when it occurs in the aspirates, and doubles the letter in which it is found. Of the letter thus doubled, one part adheres to the

(a) The effect which *soft Dagesh* produces on the pronunciation of each individual letter in which it occurs has been shown more particularly in speaking of the alphabet.—Vide § 3.

*Soft Dagesh* is sometimes omitted where the foregoing rules would lead us to expect it; whether arising from the carelessness of transcribers or some irregularity in the word.

(b) With exception of the gutturals which sometimes, though rarely, admit it.

preceding vowel, and the other begins a new syllable.

§ 37. *Pathah furtivum* is the figure of *Pathah* placed under *Heth*, *Hayin* or *He* with *Mappik*, when they are final and preceded by any long vowel, except *Kometz*, as רִיחַ *rū<sup>h</sup>h*. This *Pathah* is pronounced as a very short *a*, between the long vowel and the guttural, and with such rapidity, that it is not considered as adding to the number of syllables, of which the word was originally composed.

§ 38. If the word is increased by the addition of a new syllable at the end, *Pathah furtivum* is omitted, as אֱלֹהִים *pl.* אֱלֹהִים *low<sup>a</sup>h, lowhīm.* (a)

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## VI.—Of the Accent, and of Maccaph and Soph-Pasuk.

§ 39. All marks which are placed above or below the letters, with the exception of the vowels and *Shevas*, are accents.

(a) The power of the final guttural is with difficulty perceived by the ear, unless it is accompanied by a vowel sound. With this intention *Pathah furtivum* is added; but the same difficulty is no longer felt when the word is increased at the end, and the guttural is thus made to commence a syllable.

*Pathah furtivum* will henceforth be represented by the same symbol which has been adopted to designate *Hateph-pathah*, viz. by the letter *a* in a smaller character than the rest of the word.

§ 40. The accents are either tonick or euphonick. The principal use of the tonick accent is to elevate the tone of the syllable to which it is affixed, as **מֶלֶךְ** pronounced *ōmā'r*.

§ 41. In all words there is one tonick accent at least, but in some words there are two.

§ 42. If there is only one tonick accent in a word, that syllable alone is elevated upon which the tonick accent is placed.(a)

§ 43. If two tonick accents are found in the same word, they are either the same accent repeated, or they are different. If they are the same accent, the first alone elevates the syllable to which it is attached, as **תָּוֹחַ** *tōwhū*.

If they are different, the second alone elevates its syllable.

§ 44. Besides their use in elevating the tone of a syllable, the tonick accents also serve to divide a discourse into the different members.(b)

(a) When there is one tonick accent in a word, it is regularly placed upon the last syllable. But for grammatical reasons, which will be noticed as they occur, the accent frequently appears on the penultimate.

Some accents do not elevate the syllable to which they are affixed. In this case the reader is left to his knowledge of the doctrine of accents. The accents of this kind will be noticed in the Appendix.

(b) The tonick accent also lengthens a vowel, naturally short, which occurs in an unmixed syllable, as **מֶלֶךְ** pronounced

With reference to this office, they are called pauses.

The principal pauses are :—

*Silluk* ⚡

*Athnach* ⚡

*Merca with Machpach* ⚡

*Segolta* ⚡

*Sakeph-katon* ⚡

*Sakeph-gadol* ⚡

*Tiphcha* ⚡

*Revia* ⚡

§ 45. If we consider each verse in the Bible as analogous to a period, *Silluk* (which is placed immediately before the end of the verse) performs the office of a full stop.

If the verse admits of being divided into two principal members, *Athnach* is affixed to the word which closes the first member, and therefore corresponds to our colon.

§ 46. If the verse can be divided into three principal members (as is frequently the case in the poetical books of the Bible) *Merca with Machpach* is affixed to the last word of the first member. This also may be considered as corresponding to our colon.

§ 47. The larger members are divided into

*mēlēkh*. If the short vowel affected by the tonick accent occurs in a mixed syllable it remains short.



smaller, distinguished by the remaining pauses which answer in some measure to our semicolon and comma.

§ 48. In the present grammar, the form of *Silluk* (סִלּוּק) is adopted to denote generally the tonick accent.

§ 49. The euphonick accent, or *Metheg*, is a perpendicular line sometimes attached to a syllable which is not affected by the tonick accent.

§ 50. When the euphonick and tonick accents occur in the same word, the euphonick always precedes.

§ 51. The euphonick accent shews,

1. That the voice rests for some time on the syllable to which it is affixed, without hastening on to pronounce the rest of the word.

2. That the vowel, though naturally short, is to be pronounced long.

3. That the vowel to which the accent is attached, does not adhere to the following consonant. (a)

If, therefore, two moveable consonants occur together in the middle of a word without the intervention of a vowel, and the vowel which pre-

(a) This rule where it is possible is to be strictly observed. Sometimes, however, cases occur in syllables affected by the euphonick accent in which the consonant cannot be separated from the preceding vowel, as פִּינְחָם—*Exod.* xiii. 17.

cedes the first of these consonants has an euphonic accent, *then* will both these consonants begin a syllable, as פִּקְרִים pronounced *pow-k'dhīm*, not *powk-dhīm*. This is the exception to the general rule of syllabification alluded to in § 26. (*a*)

§ 52. *Maccaph* is a transverse line which sometimes joins two or more words closely connected in sense.

§ 53. If two or more words are united by *Maccaph*, they are considered to be, and are pronounced as one word, and consequently the last of them alone receives the tonick accent, as כָּל־הָאָרֶץ *köl-hōō'rêts*, *the whole earth*.

§ 54. *Soph-Pasuk* consists of two strong points marked thus, (:) which are placed at the end of each verse of the Bible immediately after *Silluk*.

## VII.—Of the omission and change of Consonants.

§ 55. Consonants are generally omitted when their presence does not contribute to the pronunciation. More particularly it is to be observed,

1. That the quiescent letters are frequently left out after the vowel with which they quiesce, as שְׁרִית *shērīth*, for שְׁאֲרִית

(*a*) Rules are given by grammarians for placing the euphonic accent. At present it is only necessary to observe that it is applied where, for some grammatical reason, an accent is necessary; but the syllable does not admit of a tonick accent.

2. That if two consonants of the same name occur together at the end of a word, without a vowel either intervening or following, one of them is entirely thrown away, as חק *hhowk*, for חקח *hhowkk*, פ' *pī* for "פ'

It follows from the last article that *strong Dagesh* (since it denotes the doubling of a letter) is never admitted in a final consonant not followed by a vowel.

If, however, a final letter ought to receive *Dagesh*, but *Dagesh* has been excluded on account of the preceding rule, it is re-admitted when the word is increased by the addition of a new syllable, as from חק *hhowk*, put for חקק or חקח *hhowkk*, is formed חקים *hhükkīm*. (a)

3. If two consonants of the same name occur in the middle of a word, without the intervention of a vowel, one of the consonants is generally omitted and *strong Dagesh* is inserted in that which remains, as סבב *sābbū*, for סבבב

4. *He* preceded by a moveable letter in the same syllable, and immediately followed by a vowel, is sometimes rejected. The preceding

(a) The consonant, which in the last case was useless, and therefore rejected, is now restored, because it contributes to the pronunciation of the word by beginning a new syllable. *Dagesh* therefore, which is the sign of the repetition of a letter, is likewise again admitted.



consonant then rests upon the vowel which follows *He*, as גִּלּוֹ *gōlū*, for גִּלְהוּ *gō-l'hū*.

§ 56. *He* in the middle of a word, when it is followed by a vowel, is frequently changed into *Thaw*, as גִּלְתָּה *gō-l'thō*, for גִּלְתָּה *go-l'hō*.

§ 57. When two moveable consonants of different names come immediately together in the middle of a word, *then* is the first of the two consonants frequently assimilated to the second, and the presence of the consonant thus changed is denoted by the insertion of *strong Dagesh* in the remaining letter. This assimilation takes place,

1. When the letters resemble each other in sound, as הִדְדָּה *hiddāhhō*, for הִתְדָּה *hithdāhhō*.

2. When the two letters vary entirely in sound, and more particularly when the first of the two consonants is *Nun*, as יִתֵּן *yittēn*, for יְתֵן *yintēn*, but sometimes also with other letters, as הִכְוֵן *hikkownēn*, for הִתְכְּוֵן *hithkownēn*. (a)

§ 58. When *Nun* and *Thaw* occur together in a final syllable, then is *Nun* frequently assimilated to *Thaw*, and the vowels before and

(a) The assimilation mentioned in the first of these subdivisions is made on account of the similarity of the letters in sound. In the second case, we have recourse to it in order to avoid a disagreeable collision, as in the latin word, *colligo*, for *conligo*, *illustris*, for *inlustris*.



after *Nun* coalesce into a single vowel, as תִּנְתִּי *tēnēth*, contracted into תִּתִּי *tēth*, for תִּתִּיתִי *tēthth*.(a)

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VIII.—Of changes which take place on account of the Gutturals.

§ 59. The gutturals do not in general admit of being doubled, and therefore very rarely receive *strong Dagesh*. (b)

§ 60. In cases where the form of the word regularly requires that a guttural should be doubled by *strong Dagesh*, but where *Dagesh* is omitted by the foregoing rule, the preceding vowel, if short, is changed into a corresponding long vowel. (c)

§ 61. The gutturals, with the exception of

(a) Only one of the *Thaws* makes its appearance for the reason given in § 55. 2.

A like assimilation of consonants and coalescence of vowels takes place in the word לִתִּי *lāth*, for לִדִּיתִי *lēdēth*.

(b) This rule is founded upon the difficulty of making two successive expirations from the throat.

(c) On account of the consonant being doubled by *Dagesh*, the voice is detained a little longer than it would be if the vowel were merely followed by a single consonant. The vowel is therefore lengthened to supply the defect of time arising from the omission of *Dagesh*.

Frequently, however, the short vowel remains before a guttural in which *strong Dagesh* has been rejected.

*Resh*, do not readily admit *Sheva simple*. If, therefore, *Sheva* is required under one of the gutturals of a word, a *compound Sheva* is generally adopted. (a)

§ 62. *Hirek* before a guttural is generally changed into *Pathah*, or *Segol*. (b)

IX.—*Of changes which take place on account of the Quiescent Letters.*

§ 63. The letters *Aleph* and *He* at the end of a word, generally change the preceding *Pathah* into *Kometz*, as קָרָא *kōrā*, for קָרַא *kōrā*.

§ 64. *Aleph*, *Vaw*, and *Yod*, when they occur at the end of a syllable, and are preceded by a vowel with which they are unable to quiesce, sometimes change that vowel into another which *can* quiesce with the quiescent letter, as הוֹלִיד for הוֹלִיד, *howlīd* for *hivlīd*.

§ 65. *Aleph*, *Vaw*, and *Yod*, when they are moveable, and preceded by another moveable consonant having no vowel, sometimes transfer their own vowel to the preceding consonant, and

(a) Sometimes, however, *Sheva simple* remains under the guttural.

(b) When the selection is arbitrary, the vowel adopted before or after the gutturals is generally *Pathah* or *Segol*. *Pathah* is also sometimes chosen before *final Shin*.

the vowel then quiesces with the quiescent letter, as ראשִׁים for ראֲשִׁים *rōshīm* for *r'ōshīm*, יָקום (a) *yakūm*, for יִקְוֹם *yākvūm*. (b)

§ 66. *Aleph, Vaw, and Yod*, when they are moveable, and are preceded and followed by a vowel, or by a vowel and a *compound Sheva*, frequently contract the two sounds into a single vowel, which may afterwards quiesce with the quiescent letter, as חֲטָאתָ *hhättōth*, for חֲטָאֲתָ *hhättāth*, לֵמֹר for לֵמֹרְךָ *lēmow'r* for *lēmow'r*.

§ 67. After the contraction mentioned in the last article, if the vowel is unable to quiesce with the quiescent consonant, *then* is that consonant frequently changed into another quiescent letter, with which the vowel is enabled to quiesce, as קָאם for קֹמְךָ or קֹמ *kōm* for *kōvm* or *kōvām*.

#### X.—*Of destructible and changeable Vowels.*

§ 68. Vowels are frequently subject to be destroyed. *Sheva simple* or *compound* is then substituted under the letter to which the vowel belonged.

§ 69. In the following cases the vowels are for the most part indestructible.

(a) Which afterwards becomes יָקום *yōkūm*.

(b) If the vowel which precedes the quiescent letter is not able to quiesce with that letter, it may be changed into another vowel which can quiesce, as נִקְוֹם for נֹקוֹם *nōkowm* for *nākvām*.

1. When they quiesce with a quiescent letter, as *Howlem* in קוּל *kowl*.

2. Where they would quiesce if the syllable in which they occur were written at length, but where the quiescent letter has been omitted, as the *Kometz* in רוֹשׁ *rōsh*, for רוֹשֿׁ.

3. When they have been made long before a guttural on account of *strong Dagesh* having been omitted, as the *Kometz* in הֲרִים *hōrīm*, for הֲרִיםֿ *hārrīm*.

4. When they occur in a mixed syllable. In most other cases vowels admit of being destroyed.

§ 70. Long vowels are sometimes changed into short, and on the other hand, short vowels admit at certain times of being changed into long.

It is to be remarked, however, that a vowel quiescing with a consonant cannot be made short while the quiescent consonant remains, but the consonant may be dropt and the vowel will then admit of being shortened.

# XI.—*Of changes which take place in the Vowels generally.*

§ 71. A consonant followed by an unaccentuated short vowel cannot constitute a syllable.(a)

(a) That is, in other words, an unmixed syllable must contain



If, therefore, in any word a syllable is found consisting of a consonant and an unaccentuated short vowel, the vowel is either

1. Destroyed, as פִּקְדוֹן *pō-k'dhū*, for פִּקְדוֹן *pō-kā-dhū*.

2. Or it is made long, as עֲלִי *ōlō'v*, for עֲלִי *ālō'v*.

3. Or it is retained and receives the euphonick accent, (a) as יַעֲמֹךְ *yā'mow'dh*, for יַעֲמֹךְ *yā'mow'dh*.

§ 72. A long vowel cannot exist in a mixed syllable without an accent.

And therefore, if a vowel *does* occur in a mixed syllable without an accent, it is

1. If changeable, converted into the corresponding short vowel, as יֶשְׁכְּחֶם *yēshkhē'm*, for יֶשְׁכְּחֶם *yēshkhē'm*.

2. If the vowel is unchangeable, and therefore does not admit of being shortened, it receives the euphonick accent, (a) as אֵינְדוֹר *ēn-dōvō'r*.

§ 73. The rule given in the last article affords an easy method of distinguishing *Kometz-Hatuph*; for if the figure (◌◌) is found in a mixed syllable

a long vowel, for the accent renders the short vowel equivalent to a long.

An exception to the rule takes place when a short vowel comes before a guttural in which *strong Dagesh* has been rejected, as מֶהֶר *mähēr*, for מֶהֶר *mähhēr*.

(a) The euphonick accent is frequently omitted.

without an accent, it is *Kometz-Hatuph*, in other cases it is generally *Kometz*.(a)

§ 74. An unaccentuated vowel in an unmixed syllable cannot exist at more than one place from the tonick accent.(b)

And therefore, if by any change in the word an unaccentuated vowel in an unmixed syllable is found at more than one place from the tonick accent, then

1. The vowel, if destructible, is destroyed,(c) as פְּקַדְתֶּם *p'kädhtë'm*, for פֹּקַדְתֶּם *pökädhtë'm*.

2. If not destructible it remains, but receives the euphonick accent, as לֵאלֹהִים *lèlowhî'm*.

(a) Though we may *always* conclude, when we meet with the figure (τ) in a mixed syllable without an accent, that it is *Kometz-Hatuph*, we cannot immediately infer that if (τ) wants these conditions it is a *simple Kometz*. In many cases the only mode of removing the uncertainty is to have recourse to the etymology of the word, which will generally determine which of the vowels is to be preferred.

(b) The reason of this rule is founded upon the difficulty which exists in all languages in pronouncing two unaccentuated syllables in succession. This difficulty is obviated by either destroying the first syllable or by affixing the euphonick accent, which thus, as it were, separates the syllable from the rest of the word, and allows the voice to dwell upon it.

(c) Sometimes the vowel of the syllable which precedes that on which the tonick accent is placed is destroyed. By this means the syllable which was before two places from the tonick accent is now brought next to it, and may therefore be preserved unaltered, as פִּקְדָּה for פִּקְדָּה

## XII.—Of less general changes in the Vowels.

§ 75. The following changes in the vowels are less general.

If a long vowel is found in a final mixed syllable, and that syllable by any addition to the word becomes unmixed, the vowel in that case is frequently destroyed, as from  $\text{פֹּדֶה}$  *powkēdh*, is formed  $\text{פֹּדֶה־מִן}$  *por-k'dhī'm*, not  $\text{פֹּדֶה־מִן}$  *powkēdhī'm*.

§ 76. A long vowel in a mixed final syllable is frequently made short, provided that the syllable remains mixed after the addition of another syllable at the end of the word, as from  $\text{פִּקְדֹה}$  *pikkēdh* is formed  $\text{פִּקְדֹה־טוֹ}$  *pikkādhō*, not  $\text{פִּקְדֹה־טוֹ}$  *pikkēdhō*.

§ 77. A long vowel is sometimes changed into a short, and a short vowel into a long, when there appears to be no other assignable reason than that of a more agreeable effect upon the ear.

§ 78. The following changes also take place on account of euphony.

A guttural letter, when followed by *Kometz*, frequently changes a preceding *Pathah* into *Segol*, in order to avoid too great a similarity of sound, as  $\text{אֶחָד}$  *ēhād*, for  $\text{אֶחָד}$  *āhād*.

§ 79. A long vowel sometimes substitutes for itself a short vowel, followed by *strong Dagesh* impressed in the succeeding consonant, as  $\text{מִשְׁכָּנִי}$  *mishkānī*, for  $\text{מִשְׁכָּנִי}$  *mīshkānī*.

§ 80. When two vowels of different sound immediately follow each other, the first of the two is frequently assimilated to the second, in order to produce a more harmonious sound, as מֶלֶךְ *mē'lēkh* for מֵלֶךְ *mā'lēkh*.

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### XIII.—Of the substitution of Vowels for Sheva.

§ 81. We have seen that no syllable in Hebrew can begin with more than two consonants without the intervention of a vowel. Hence it follows, that no syllable can begin with two or more consonants having *Sheva simple* or *compound* under them.

§ 82. If, therefore, two *Shevas simple* occur together at the beginning of a syllable, the first is changed into *Hirek*, as דִּבְרֵי *dīvrē*, for דְּבָרִי.

§ 83. If the second letter under which the *Sheva* is placed, is a guttural, *Pathah* or *Segol* is substituted instead of *Hirek*.

§ 84. If the first of the two consonants is *Vav*, *Shurek* is generally substituted instead of the first *Sheva*, which *Shurek* becomes quiescent with *Vav*, as וְדִבְרֵי *ūv'dhē'rēkh*, for וְדָבָר.

§ 85. If *Sheva simple* followed by *Sheva compound* occur at the beginning of a syllable, *Sheva simple* is changed into the vowel with which *com-*



*pound Sheva* is compounded, as יַעֲמֹד *yā<sup>a</sup>mow'dh*,  
for יַעֲמֹדִי.

§ 86. If *Sheva compound*, followed by *Sheva simple*, are found at the beginning of a syllable, then is *Sheva compound* resolved into the vowel with which it is compounded, as יַעֲבֹר *yā<sup>a</sup>vrū*,  
for יַעֲבֹרִי *yā<sup>a</sup>v'rū*.

## PART II.

CHAP. I.—*Of the Parts of Speech, and first of the Verb.*

§ 87. THE parts of speech in Hebrew are, the *Verb*, the *Noun*, the *Article*, the *Pronoun*, and the *Particle*. Under this last are included the *Adverb*, *Conjunction*, *Preposition*, and *Interjection*. We shall begin with the verb, because from it most words are either directly or indirectly derived.

§ 88. The verb, in its simplest state, consists of three or more radical letters, with their proper vowels.

§ 89. The perfect verb consists of three radicals, which are every where present and sounded.

§ 90. The imperfect verb consists either of more than three radicals,

Or it consists of *only* three radicals, but these are in some parts of the verb defective or quiescent.

We shall first consider the perfect verb, and afterwards assuming this as a model, mention the deviations which take place in the imperfect verb.

§ 91. To verbs belong *species*, *mood*, *tense*, *number*, *person*, and *gender*.

§ 92. The species (*a*) is either primitive or derived.

The primitive species is the verb in its simplest form, (*b*) consisting merely of the radical letters.

§ 93. The derivative species are formed from the primitive by the addition of servile letters, by doubling the second radical, and by other changes which will be presently noticed.

§ 94. The primitive species being more simple than the rest in form, is named *Kal*, from the Hebrew word כָּל *light*.

The remaining species are denominated from the corresponding forms of the verb פָּעַל *pōāl*, which was employed as a paradigm by the older grammarians.

§ 95. The species of verbs which most frequently occur are the following :

1. *Kal* or *Pōāl*, as כָּתַב *kōtā' l*,
2. *Niphal*, as נִכְתַּב *nīktā' l*,
3. *Piel*, as כִּתְּבָה *kittē' l*,

(*a*) The species are, properly speaking, distinct verbs, in which with a general similarity of meaning certain modifications are produced, depending on the *form* of the species, as in latin the verbs *venio* and *ventito*, *edo* and *esurio*.

(*b*) When it is affirmed that the primitive species consists merely of the radical letters, we mean the third person singular masculine of the preterite with which the conjugation of each particular species commences.

- |                      |    |                                 |
|----------------------|----|---------------------------------|
| 4. <i>Pual</i> ,     | as | קָטַל <i>küttä'l</i> ,          |
| 5. <i>Hiphil</i> ,   | as | הִקְטִיל <i>hiktī'l</i> ,       |
| 6. <i>Hophal</i> ,   | as | הֻקְטַל <i>höktä'l</i> ,        |
| 7. <i>Hithpäel</i> , | as | הִתְקַטַּל <i>hithkättē'l</i> . |

§ 96. The vowel of the first radical of *Kal* is generally *Kometz*, and that of the second radical *Pathah*. But in intransitive verbs the vowels are generally *Kometz* and *Tsere*, or *Kometz* and *Howlem*, as קָבַר *to be heavy*, יָגַר *to be afraid*.

§ 97. The mode in which the derived species are formed from the primitive, is obvious from the preceding table. Thus for example; *Niphal* is formed from *Kal*, by prefixing *Nun servile* with *Hirek*, and destroying the vowel of the first radical. *Piel* is formed from *Kal*, by doubling the second radical, and by substituting *Hirek* for the first and *Tsere* for the second vowel, and so of the rest. (a)

§ 98. The following deviations from the

(a) It is useful, however, in order to distinguish more readily the different species, to observe 1. That *Niphal* is characterized by *Nun servile* prefixed to the preterite and participle, and by *strong Dagesh* inserted in the first radical of the imperative, infinitive, and future. 2. That *Piel* and *Pual* are known from their doubling the second radical by *Dagesh*. 3. That *Hiphil* and *Hophal* have in the preterite the prefix הִ and *Hithpäel* the prefix הִת. Moreover *Hiphil* is distinguished by the insertion of *Yod quiescent* between the second and third radical.



foregoing table arise in the formation of the species:

1. The servile letters which are prefixed to the radicals sometimes take under them *Segol* or *Pathah*, (a) instead of *Hirek*, as הָכֵלִים for הֶכֵלִים

2. The species *Pual* sometimes takes under its first radical *Kometz-Hatuph*, as קָטַל and on the other hand, *Hophal* sometimes takes *Kibbutz* under its preformant ה as הִקְטַל. The final vowel in the species *Piel* and *Hithpael* is also sometimes *Pathah* instead of *Tsere*, as הִתְקַטַּל, הִתְקַטַּל.

3. Those species which begin with *He servile* sometimes substitute *Aleph* instead of *He*, as הִזְנִיחַ for הֵזְנִיחַ

4. In the species *Hithpael*, if the verb begins with one of the letters שׁ ז ס ז or שׁ then is ה of the prefix הִת transferred to the place of the first radical, as הִתְשַׁמֵּר for הִשְׁתַּמֵּר

After this transposition *Thaw*, when it follows *Zayin*, is changed into *Daleth*, and when it follows *Tsade* into *Teth*, as הִצְטַדֵּק for הִצְטַדֵּק which again is put for הִתְצַדֵּק

5. If in the same species *Hithpael*, the first radical, is one of the letters ט or ת then is ת of the prefix הִת changed into the first radical,

(a) These are the regular vowels in the case of the first radical being a guttural.

and the presence of the letter thus changed is implied by the insertion of *strong Dagesh* in that radical, as הִדְבֵּר for הִדְבֵּר. The same assimilation sometimes also takes place before other letters, as הִתְנַבֵּא for הִתְנַבֵּא, הִתְבַּוֵּן for הִתְבַּוֵּן. See § 57.

§ 99. The signification generally impressed upon the verb by the species is as follows:

*Kal* denotes that the verb is taken in its simple meaning, whether transitive, as שָׁבַר *he broke*, or intransitive, as עָמַד *he stood*.

*Niphal* is the passive of *Kal*, as נִשְׁבַּר *he was broken*. Sometimes it gives a reflective force to the verb, as from שָׁמַר *he guarded*, נִשְׁמַר *he guarded himself*.

*Piel* 1. affixes a causitive sense to the signification of the verb in *Kal*, as from אָבַד *he perished*, אֶבְדָּ *he made to perish*. 2. It gives a greater intensity to the signification in the same species, as from הָלַךְ *he walked*, הִלָּךְ *he walked frequently*.

*Pual* is the passive of *Piel*, as הִלָּל *he was praised*, from הִלָּל *he praised*.

*Hiphil* denotes an action or state produced by means of an antecedent action, as from פָּקַד *he visited*, הִפְקִיד *he caused to visit*.

*Hophal* is the passive of *Hiphil*, as הִשָּׁבַב *he was made to lie down*, from הִשָּׁבַב *he caused to lie down*.



*Hithpâel* gives a reflective force to the signification impressed by *Piel*, as from *הִתְחַזַּק* *he made strong*, *הִתְחַזַּק* *he made himself strong*.

The remaining species (most of which are of rare occurrence) will be found in the note. (a)

(a) The following is a list of the species which are of less common occurrence.

8. *Hothpaal*, as *הִתְקַטַּל* *hōthkattā'l*,
9. *Powel*, as *קוּטַל* *kowtē'l*,
10. *Powal*, as *קוּטַל* *kowtā'l*,
11. *Hithpowel*, as *הִתְקוּטַל* *hithkōwtē'l*,
12. *Pilel*, as *קִטַּל* *kittlē'l*,
13. *Pulal*, as *קִטַּל* *küttlā'l*,
14. *Hithpalel*, as *תִּתְקַטַּל* *hithkättlē'l*.

*Hothpaal* is the passive of *Hithpâel*. *Powel*, *Powal*, and *Hithpowel*, which have nearly the same signification as *Piel*, *Pual*, and *Hithpâel*, regularly occur in verbs defective in the second radical, instead of those species. In the same manner, *Pilel*, *Pulal*, and *Hithpalel* are used instead of *Piel*, *Pual*, and *Hithpâel*, in verbs having their second radical *quiescent Vaw*.

In perfect verbs all the foregoing species are of rare occurrence.

15. *Pilpel*, as *קִלְקַל* *kilkē'l*,
16. *Pealal*, as *קִטַּלְטַל* *k'ältā'l*,
17. *Peowlel*, as *קִטַּלְטַל* *k'tōwtē'l*,
18. *Tiphel*, as *תִּקַּטַּל* *tiktē'l*.

The species from 15—18 are likewise very seldom met with.

§ 100. We have chosen one verb as an example of the various species, in order that the peculiar form and signification of each may be better distinguished. But there is in reality no single verb which possesses all the species, and in some *one* only is known to exist.

§ 101. The moods are the *Indicative*, the *Imperative*, and the *Infinitive*. Under this head also may be included the *Participle*.

§ 102. The infinitive and participle partake also of the nature of the noun, viz. the infinitive of the substantive and the participle of the adjective.

§ 103. The tenses are the *Preterite* or past, and the *Future*. The Hebrew language has no present, but supplies its place either by the preterite, the future, or the participle.

§ 104. The numbers of verbs are the *Singular* and the *Plural*.

*Pilpel* is found exclusively in verbs defective in the second radical, or quiescent in *Vaw*, as כָּלַל, כוּל; סָבַב, סָבַב.

In order the more easily to distinguish these rare species when they occur, it may be useful to observe, that *Powel*, *Powal*, and *Hithpowel* are characterised by ה inserted between the first and second radical, *Pilel*, *Pulal*, and *Hithpalel*, by doubling the last radical, *Pilpel* by omitting the second radical and doubling the first and third, *Pealal* by doubling the two last radicals, and so of the rest. The preceding species are conjugated like verbs in *Piel* and *Hithpael*.

§ 105. The persons of verbs are the first, the second, and the third : the first person is of the common gender, the second and third are masculine or feminine, according as the subject to which they relate is of the masculine or feminine gender.

§ 106. The theme of the verb, in each particular species, is that part from which the rest are derived. These are, 1. the third person singular, masculine of the preterite. 2. The infinitive. The other parts are formed from these, by the addition of the preformants and adformants, and by the change of vowels.

§ 107. The preformants (*a*) are so called because in the formation of the verb they are placed first. They are 1. נ, י, ך and ם which mark the persons of the future. 2. ׀ which is prefixed to the participles, in all the species except *Kal* and *Niphal*. (*b*)

(*a*) The term preformant is likewise adopted to denote 1. The servile letters, which characterise some of the species; as for example, ׀ the characteristick of *Niphal*, and ך of *Hithpäl*. 2. *He servile*, when it is the mark of the infinitive of *Niphal*, as in הַקְטִיל.

(*b*) Of the preformants, נ is prefixed in the first person singular of the future, י in the third person singular masculine of both numbers, ך in the third person feminine and the second persons masculine and feminine of both numbers, and ם in the first person plural.

§ 108. The adformants are so denominated because in the formation of the verb they are placed last. They are divided into syllabick and asyllabick.

§ 109. The asyllabick adformants are those which begin with a vowel. They are  $\text{וְ}$ ,  $\text{וֹ}$  and  $\text{וֹ}$ .

§ 110. On the addition of the asyllabick adformants the tonick accent, which is *regularly* placed upon the last syllable of the theme, is transferred to the vowel of the adformant.

Except in *Hiphil* in which the accent remains in its proper place.

§ 111. The syllabick adformants are those which begin with a consonant. They are  $\text{אֶ}$ ,  $\text{אֵ}$ ,  $\text{אִ}$ ,  $\text{אָ}$ ,  $\text{אֲ}$ ,  $\text{אִי}$ ,  $\text{אִי}$  and  $\text{אִי}(a)$

$\text{אֶ}$ ,  $\text{אֵ}$  and  $\text{אִ}$  are prefixed with *Sheva simple*, and  $\text{אָ}$  with *Hateph-Segol* or *Hateph-Pathah*.

(a) Of the adformants  $\text{אֶ}$  is added in the third person singular feminine of the preterite;  $\text{אֵ}$  in the third person plural masculine of the preterite and future, and the second person plural masculine of the future and imperative;  $\text{אִ}$  in the second person singular feminine of the future and imperative;  $\text{אִי}$  in the second person singular masculine of the preterite;  $\text{אִי}$  in the second person singular feminine;  $\text{אִי}$  in the second person plural masculine;  $\text{אִי}$  in the second person plural feminine;  $\text{אִי}$  in the first person singular, and  $\text{אִי}$  in the first person plural;  $\text{אִי}$  in the second person plural feminine of the imperative, and in the second and third persons plural feminine of the future.

§ 112. The original place of the tonick accent is not altered by the addition of the syllabick adformants, except  $\text{מָה}$  and  $\text{מִה}$  which always attract the accent to themselves.

§ 113. The mode in which the different parts of the verb are derived from the theme (*a*) by the

(*a*) The other persons of the preterite of *Kal* are formed from the third person singular masculine, by adding the adformants and placing the tonick accent as mentioned in note (*b*) page 40, note (*a*) page 41, and in § 110 and § 112, after the following manner :

<i>Sing.</i>		<i>Plur.</i>	
3	$\left\{ \begin{array}{l} m. \text{ קָטַל} \\ f. \text{ קָטְלָה} \end{array} \right.$	3	$c. \text{ קָטְלוּ}$
2	$\left\{ \begin{array}{l} m. \text{ קָטַלְתָּ} \\ f. \text{ קָטַלְתְּ} \end{array} \right.$	3	$\left\{ \begin{array}{l} m. \text{ קָטַלְתֶּם} \\ f. \text{ קָטַלְתֶּן} \end{array} \right.$
1	$c. \text{ קָטַלְתִּי}$	1.	$c. \text{ קָטַלְנִי}$

After removing the hyphen (which has been merely introduced for the sake of distinction) the vowel of the second radical is destroyed in the third person singular feminine, and in the third person plural, by § 71. 1. and the vowel of the first radical is destroyed\* in the second persons plural by § 74. 1. When these changes have been made, the form of the preterite will be the same as in the paradigm.

The imperative of *Kal* is formed from the constructed infinitive, by the addition of the adformants, in the following manner :

<i>Sing.</i>		<i>Plur.</i>	
$m. \text{ קָטַל}$		$m. \text{ קָטְלוּ}$	
$f. \text{ קָטְלִי}$		$f. \text{ קָטְלֵנָה}$	

\* After the destruction of the vowel, *Sheva* is substituted by § 21.



addition of the preformants and adformants is exhibited in the paradigm of the perfect verb.(a)

After removing the hyphen the vowel is destroyed, before the adformant in the singular feminine and masculine plural by § 75. The imperative then assumes the following form :

Sing.		Plur.	
m.	קָטַל	m.	קָטְלוּ
f.	קָטְלִי	f.	קָטְלֵנָה

Since two *Shevas simple* come together in the masculine plural and feminine singular, *Hirek* is substituted for the first of the two in each case, by § 82, and the imperative then has the same form as in the paradigm.

The future of *Kal* is likewise derived from the constructed infinitive, by the addition both of the preformants and adformants as follows :

Sing.		Plur.	
3 { m.	יִקְטַל	3 { m.	יִקְטְלוּ
f.	תִּקְטַל	f.	תִּקְטְלֵנָה
2 { m.	תִּקְטַל	2 { m.	תִּקְטְלוּ
f.	תִּקְטְלִי	f.	תִּקְטְלֵנָה
1. c.	אִקְטַל	1. c.	נִקְטַל

The hyphen having been removed as before, the vowel of the second radical is destroyed in the second person feminine singular, in the third person plural, and in the second person masculine plural, by § 75. After this has been done, the future appears thus :

Sing.		Plur.	
3 { m.	יִקְטַל	3 { m.	יִקְטְלוּ
f.	תִּקְטַל	f.	תִּקְטְלֵנָה
2 { m.	תִּקְטַל	2 { m.	תִּקְטְלוּ
f.	תִּקְטְלִי	f.	תִּקְטְלֵנָה
1. c.	אִקְטַל	1. c.	נִקְטַל

(a) See table I. at the end of the volume.



## II.—Of the preterite of *Kal*.

§ 114. The following deviations from the paradigm take place in the formation of the preterite of *Kal*:

1. The third person singular feminine sometimes takes ה instead of the adformant ה as אֵלַת for אֵלָהּ

2. ה is sometimes added to the termination of the second person singular masculine, as בִּנְדָתָהּ for בִּנְדָתְךָ

*Hirek* is then substituted for *Sheva* under the preformants, by § 82, except in the first person singular, in which *Segol* is substituted for compound *Sheva* under the א by § 86. The form is then the same as in the paradigm.

Nearly in the same manner are formed the other parts of the perfect verb.

It is to be observed, however, 1. that when the infinitive commences with ה the preformant of the future extrudes ה and takes its vowel as in *Hophal* יִקְטֹל for יִהְיֶה. See § 55. 4.

2. That the preterites of *Piel* and *Hithpäl* shorten the final *Tsere* before the syllabick adformants, by § 76, as קָטַל. קָטַלְתָּם. In the same manner *Hiphil* derives the corresponding persons of its preterite from the form הִקְטִיל for הִקְטִילָהּ

3. The participle of *Niphal* is formed from the preterite by lengthening the final *Pathah* into *Kometz*. In the other derived species the participle is formed from the infinitive by prefixing כִּי which, if the infinitive begins with ה servile, extrudes ה and takes its vowel § 55. 4. as מִתְקַטֵּל for מִהְתְּקַטֵּל. The final vowel of the infinitive, if short, is then changed into the corresponding long.

3. ם is sometimes added to the second person singular feminine, as הִלַּכְתְּ for הִלַּכְתִּי

4. Intransitive verbs, having *Tsere* for their final vowel, change it into *Segol* or *Hirek* before the adformants הֵם and הֵן as שָׁאַלְתָּם (1 Sam. xii. 13.) for שָׁאַלְתֶּם

### III.—Of the Infinitive.

§ 115. It may be observed, that two forms of the infinitive are exhibited in the paradigm, viz. the absolute and constructed. The reason of these appellations will be better understood when we come to treat of the noun.

§ 116. The following forms of the infinitive of *Kal* likewise occur, 1. קָטַל 2. the feminine forms, קָטַלָּה, קָטַלְתָּה, קָטַלְתִּי 3. מִקָּטַל a form derived from the Chaldee.

### IV.—Of the Imperative and Future of *Kal*.

§ 117. In the imperative and future of *Kal* the final vowel of intransitive verbs (*a*) is generally

(*a*) The final vowel of *transitive* verbs also seems originally to have been sometimes *Pathah*, traces of which termination remain in the verbs with gutturals, and in some imperfect verbs. Another terminating vowel of the future, viz. *Tsere*, exists in certain verbs, as in יִתֵּן the future of נָתַן

The vowel of the preformant of the future was formerly *Pathah* as well as *Hirek*; of this also vestiges still appear in the imperfect verb.

*Pathah*, as שָׁרַב to lie down, imp. קָטַן יָשָׁרַב to be little, fut. יִקָּטַן.

§ 118. In the imperative the vowel of the penultimate is sometimes *Kometz-Hatuph* instead of *Hirek*, as מִשְׁכּוּ for מִשְׁכּוֹ.

§ 119. In the second person plural feminine of the imperative הָ is sometimes thrown away, and a subsidiary vowel afterwards introduced under the last radical, as שְׁמַעְנָה for שְׁמַעֲנָה.

§ 120. The future, instead of destroying the final vowel before the adformants, sometimes changes it into *Shurek*, as יִשְׁפּוּטוּ for יִשְׁפּוּטוּ.

§ 121. In the adformant of the future הָ *He* final is frequently thrown away.

### V.—Of the Participle.

§ 122. The participle in *Kal* is of two kinds, the one active, as קָטַל *killing*; the other passive, as קָטוּל *killed*.

§ 123. In intransitive verbs which have *Tsere* or *Howlem* for their final vowel, the active participle of *Kal* is the same as the third person singular masculine of the preterite, as יָשַׁן *sleeping*, from יָשַׁן *he slept*, יָנַח *fearing*, from יָנַח *he feared*. (a)

(a) 1. Another form of the active participle of *Kal* sometimes appears, viz. קוֹטֵל or קוֹטֵל as רִמְיָהוּ (Ps. xvi. 5.)  
2. The participle of *Pual* sometimes drops the preformant כּ as לִקְחָהּ for לִקְחָהּ.

—*Of perfect Verbs having one of the radical letters a guttural.*

§ 124. If one of the radical letters is a guttural, certain deviations from the regular paradigm take place, which depend upon the rules before given with respect to the guttural letters.

§ 125. Verbs, with guttural radicals, are divided into such as have their

<i>first</i>	} radical a guttural.
<i>second</i>	
<i>third</i>	

Verbs which have their *first* radical a guttural, differ from the general formation of the perfect verb in the following respects: (a)

1. Wherever the perfect verb has regularly *Hirek* under the preformant not followed by *strong Dagesh*, that *Hirek* is changed into *Segol* or *Pathah*. See § 62.

2. But where *Hirek* under the preformants should regularly be followed by *Dagesh*, *Dagesh* is omitted, and *Hirek* is changed into *Tsere*, as עָמַד for עָמַד. See § 60 and § 15.

3. Verbs of this kind generally assume *compound Sheva* under the guttural, wherever the

(a) See table II. at the end.

verb would regularly have *Sheva simple*. (a) See § 61.

Sometimes, however, *Sheva simple* under the guttural remains unchanged, as יִחַמֵּד

4. If *Sheva compound* under the guttural is immediately followed by *Sheva simple*, *Sheva compound* is then resolved into the vowel with which it is compounded, as יַעֲמֹדוּ for יִעֲמֹדוּ See § 86.

§ 126. The following are the anomalies which occur in verbs having a guttural for their *middle radical* : (b)

1. They take *Hateph-Pathah* under the guttural in those cases where *Sheva simple* is admitted in the regular form of the verb, as יַעֲקֹב for יִעֲקֹב See § 61.

2. In *Piel*, *Pual*, and *Hithpâel*, *strong Dagesh* is rejected from the second radical, but the preceding vowel is nevertheless generally retained, as שָׁחַק for שִׁחַק See note (c) page 24.

*Exception.* But where the second radical is א or ר the vowel which precedes that radical is usually made long after the exclusion of *Dagesh*, as בִּרְךָ for בִּרְךָ See § 59, § 60, and § 15.

§ 127. With respect to verbs having their *third radical* a guttural, (c) it is to be observed, that

(a) That species of *compound Sheva* is adopted under the guttural, which contains the vowel of the preformant, as יַעֲמֹד for יִעֲמֹד (b) See table III. (c) See table IV.



1. The final vowel of the preterite, the constructed infinitive, the imperative, and the future, throughout the species is *Pathah*, except in *Hiphil* and the constructed infinitive of *Kal*.

2. In the infinitives absolute of all the species, in the participles of *Kal* and *Piel*, and throughout *Hiphil*, *Pathah furtivum* is inserted between the final radical and the vowel which precedes it. See § 37.

3. In the second persons singular feminine a subsidiary *Pathah* is placed under the third radical.

#### VII.—*Of imperfect Verbs, and first of quadriliteral Verbs.*

§ 128. Quadriliteral verbs (as their name implies) consist of four radical letters; they have an active and passive form, and are conjugated like perfect verbs in *Piel* and *Pual*. The only remaining examples in the active form are, פָּרַשׁ *to expand*, כָּרַם *to devour*, and in the passive, רָטַף *to become green*, כָּרַב *to be girded*.

#### VIII.—*Of defective Verbs.*

§ 129. Defective verbs are those in which one of the radical letters is sometimes wanting.

They may be divided into three classes, viz. into those in which the

$$\left. \begin{array}{l} \text{first} \\ \text{second} \\ \text{third} \end{array} \right\} \text{radical is sometimes deficient.}$$

§ 130. The first class of defective verbs is divided again into three branches. 1. Into those in which ך is the first radical. 2. Certain verbs in which ך is the first radical. 3. The verb לָקַח

§ 131. Verbs which have ך for their first radical, (a) whenever ך would regularly close a syllable, change ך into the consonant of the succeeding syllable, and denote the presence of the new letter by inserting *strong Dagesh* in that consonant, as שָׁׁׁ for שׁׁׁ. See § 57.

§ 132. The form קָטַלַת is adopted in the constructed infinitive, and both in this and in the imperative, ך having no vowel and therefore being indistinctly heard, is thrown away, as *infin.* נִשְׁׁׁ for נִשְׁׁׁׁ *imp.* שׁׁ for שׁׁׁ

§ 133. The greater number of verbs which have ך for their first radical, come under the class of quiescent verbs, and will be noticed hereafter. But those with which we are at present concerned lose or assimilate their ך in the same manner as verbs which begin with ך as יָצַע to *strew*; *Hiph.* הִצִּיעַ, יָצַת to *burn*; *Hiph.* הִצִּית

(a) See table V.

§ 134. In the verb לָקַח *to take*, ל is treated in the same manner as נ in verbs where it constitutes the first radical, as *fut.* יִלְקַח for יִלְקַח; *imper.* קַח for לָקַח.

§ 135. The second class of defective verbs are those which are sometimes deficient in the *second* radical.(a) In these verbs the second and third radical when present are letters of the same name.

1. They form the third persons singular masculine of the preterites and futures, as also the constructed infinitives, and the imperatives, by transferring the vowel of the second radical to the first. The second radical and the vowel which remains are then thrown away, as קַב for קָבַב, *imp.* סַב for סָבַב.

2. On the addition of the *syllabick* adformants, the letter which was rejected is again virtually restored, and its presence is denoted by the insertion of *strong Dagesh*, as קָבַב. See § 55. 2, 3.

3. On the addition of the *syllabick* adformants not only is *strong Dagesh* inserted in the third radical, but ו epenthetick is also placed between the radical and the adformant, as קָבַבּוּ for קָבַבּוּ.

Except the second persons plural feminine of

(a) See table VI.



the imperatives and the second and third persons plural feminine of the futures, which insert <sup>ו</sup> epenthetic before the syllabick adformants. (a)

4. The preformants generally assume a corresponding long vowel instead of the short vowel of the perfect verb. See § 71. 2.

5. In the future of *Kal* and the preterite of *Niphal* the forms יִסֵּב and יִסְבּ are derived from forms now obsolete, viz. יִסְבֵּב and יִסְבֵּב (b)

The other form of the future of *Kal* יִסֵּב is instead of יִסֵּב § 79, put for יִסֵּב § 71. 2. from the form יִסְבֵּב

6. In *Hophal* הִסְבֵּב is instead of הִסֵּב § 71. 2. from the form הִסְבֵּב

7. Instead of *Piel*, *Pual*, and *Hithpāēl*, the species *Powel*, *Powal*, and *Hithpowel* are adopted: these are quite regular.

8. The tonick accent is placed in the same manner as in the perfect verb, except where an epenthetic vowel intervenes, in which case the accent rests upon that vowel. It is to be

(a) The epenthetic vowels <sup>י</sup> and <sup>ו</sup> are inserted that the second part of the letter doubled by *Dagesh* may have a vowel to rest upon, and may thus be more sensibly perceived by the ear.

(b) Which become יִסֵּב and יִסְבּ by § 135. 1, and then take *Kometz* under the preformant by the preceding article, or § 71. 2.

observed, however, that **הם** and **הן** always attract the accent to themselves.

§ 136. The third class of defective verbs comprehends those which are sometimes defective in the *third* radical. They consist of verbs whose third radical when present is **נ** or **ת**

§ 137. In verbs which end in **נ** or **ת** if the syllabick adformant commences with a consonant of the same name, the final letter of the verb is not written, but its presence is denoted by *strong Dagesh* inserted in the consonant of the adformant, as **נָתַנְנוּ** for **נָתַנְנוּ** See § 55. 3.

§ 138. In the verb **נָתַן** *to give*, when final **נ** comes before an adformant commencing with **ת**, **נ** is changed into **ת** and the presence of the letter thus assimilated is shown by the insertion of *strong Dagesh* in the **ת** of the adformant, as **נָתַתָּה** for **נָתַתָּה** See § 57. 2.

§ 139. In the same verb the constructed infinitive is **תִּתֵּן** contracted from **תִּתְּנָה** § 58, which is again put for the feminine form **תִּתְּנִי** (*a*)

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### IX.—Of quiescent Verbs.

§ 140. Quiescent verbs are those in which one of the radical letters is *sometimes* quiescent.

(*a*) The first **נ** being indistinctly heard, is thrown away.



They may be divided into three classes, viz. of those in which the

$$\left. \begin{array}{l} \text{first} \\ \text{second} \\ \text{third} \end{array} \right\} \text{radical is sometimes quiescent.}$$

§ 141. Verbs which have their *first* radical sometimes quiescent, may be again divided into verbs whose first radical is א and those in which the first radical is ׀

§ 142. Verbs which have their first radical א (*a*) are in general conjugated in the same manner as verbs having the first letter a guttural. It is to be observed, however, more particularly,

1. That the future in *Kal* in these verbs is of two kinds. *First*, The same as the future of verbs having their first radical a guttural, as יֵאָדָּו or, *Secondly*, The vowel of the preformant of the perfect verb is changed into *Howlem*, which quiesces with the first radical א as יֵאָדָּו for יֵאָדָּו. See § 64. (*b*) These two forms are frequently found existing in the same verb.

But in the five verbs, אָבַד *to perish*, אָבַח *to wish*, אָכַל *to eat*, אָמַר *to say*, and אָפַח *to cook*, the quiescent form of the future is alone found.

2. In the quiescent form, the first person sin-

(*a*) See table VII.

(*b*) *Hirek may*, but does not, readily quiesce with א

gular of the future of *Kal*, throws away the radical letter א as אכל for אאכל See § 55. 1.

143. Verbs having י for their first radical, are divided into three branches:

*First.* Of those in which י is sometimes assimilated to the second radical; verbs of this kind have been already discussed.

*Secondly.* Of those which are supposed to have been originally written with י but in which, for the sake of euphony, י is at present substituted wherever י should commence the word, as יִשָּׁב originally written יִשָּׁב

*Thirdly.* Of those which are always written as they appear at present, with י

§ 144. Verbs in which the first radical is י substituted for י deviate from the perfect verb in the following manner: (a)

1. The form יִשָּׁב of the imperative of *Kal* in the subjoined paradigm is put for יִשָּׁב in which י radical having no vowel, is indistinctly heard, and is therefore thrown away.

2. Of the two forms of the future in *Kal*, יִרְשֵׁ is the same as the corresponding form of the perfect verb, except that the final vowel is *Pathah*, and that the vowel of the preformant *Hirek* quiesces with the succeeding י The other form יִשָּׁב arises

(a) See table VIII.

from יִשָּׁב by substituting *Tsere* for *Hirek*, see § 15, and then rejecting ' radical. See § 55. 1.

3. *Niphal* throughout the whole species substitutes for ' the original letter ו In the preterite and participle it also changes the vowel of the preformant into *Howlem*, which then quiesces with ו as *pret.* נוֹשַׁב *part.* נוֹשֵׁב for נוֹשַׁב and נוֹשֵׁב § 64, which are again put for נוֹשַׁב and נוֹשֵׁב

4. In *Hiphil* and *Hophal* ו is in like manner substituted for ' and the vowel of the preformant is also changed into another which quiesces with ו as in *Hiphil* הוֹשִׁיב for הוֹשֵׁב In *Hophal* הוֹשֵׁב and הוֹשֵׁב are put for הוֹשֵׁב and הוֹשֵׁב

§ 145. Verbs *originally* written, as they appear at present with ' for their first radical, differ principally from the foregoing class in the species *Hiphil*, in which ' is retained, and *Hirek*, the vowel of the preformant, is changed into *Tsere*, which then quiesces with ' See § 15.

§ 146. Verbs which have their *second* radical sometimes quiescent, are divided into two branches:

*First.* Of those which have their second radical ו

*Secondly.* Of such as have their second radical '

§ 147. Verbs which have ו for their second



radical (a) 1. form the third person singular of the preterite of *Kal* קָם from the original form קָמַם by contracting the vowels *Kometz* and *Pathah* into *Kometz*, § 66, and then changing ו into א § 67; with which *Kometz* quiesces, as קָמַם, אָמַם. The א thus substituted is afterwards thrown away. (b) See § 55. 1. (c)

2. The other persons of the preterite of *Kal* are formed by adding the adformants, as in the perfect verb. No other change takes place in the vowel of the theme, except that *Kometz* is changed into *Pathah* before the syllabick adformants, as *second pers.* קָמַתָּ for קָמַתְּ. See § 76.

3. The active participle of *Kal* קָם is derived from the less usual form קָמַם by a contraction similar to that which takes place in the preterite.

4. In the remaining parts of the verb ו is quiescent either in *Howlem* or *Shurek*.

Except in *Hiphil* and *Hophal*, in which ו radical is thrown away.

5. The vowel of the preformant in the future of *Kal* and the preterite of *Niphal*, and in the

(a) See table IX.

(b) א remains in אָמַם (Hos. x. 14.)

(c) If the vowels of the preterite are *Kometz* and *Tsere*, they are contracted into *Tsere*, as קָמַתָּ *contr.* קָמַתָּ (2. *pers.* מִתְּהָ) but if the vowels are *Kometz* and *Howlem*, they are contracted into *Howlem*, which quiesces with ו as בּוֹשׁ for בּוֹשְׁ

it is final. The last vowel in the preterite, imperative, and future of *Kal*, the preterite and participle of *Niphal*, and the whole of *Pual* and *Hophal*, is *Kometz* put for *Pathah*, by § 63. In the other forms the final vowel remains the same as in the perfect verb.

2.  $\aleph$  is likewise quiescent before the syllabick adformants. The vowel in which  $\aleph$  quiesces in the preterite of *Kal* is *Kometz*, in the preterites of the other conjugations, *Tsere*. In the imperatives and futures of all the species, *Segol*.

3. Before the asyllabick adformants,  $\aleph$  is movable, and the form perfectly regular.

4.  $\aleph$  is sometimes omitted before the adformants, as  $\text{מִצֵּת}$  for  $\text{מִצֵּתֵי}$

5. A feminine form of the infinitive sometimes occurs, as  $\text{מִצֵּאת}$  contracted from  $\text{מִצֵּאתִי}$ . See § 66.

§ 152. Verbs which have  $\eta$  for their third radical, (a) are supposed to have been originally written with  $\text{׳}$  which was afterwards changed into  $\eta$  a letter more homogeneous in sound with the final vowel. The original radical  $\text{׳}$  again appears in other parts of the verb. The following are the principal deviations from the perfect verb :

1.  $\eta$  when final, always quiesces in the pre-

(a) See table XI.



terites of all the species with *Kometz*; in the futures and participles with *Segol*; in the imperatives with *Tsere*; and in the infinitives absolute with *Howlem*.

Except the infinitives of *Hiphil* and *Hophal*, which take *Tsere* for their final vowel.

2. Before the syllabick adformants, ה is replaced by the original letter י and the vowel which precedes, is then changed into another which is able to quiesce with י See § 64. In the preterite of *Kal*, the vowel thus adopted is *Hirek*, as הָלִיךְ In the preterites of the remaining species *Tsere*, as הָלִיכְתָּ and in the futures and imperatives *Segol*, as תִּהְלִיכֶנָּה

3. Before the asyllabick adformants, ה is changed into ו in the third person singular feminine of the preterites. See § 56. In the other persons, ה is thrown away, and the preceding consonant rests on the vowel of the adformant, as הָלַךְ for הָלַחְהָן See § 55. 4.

4. Final י again appears in the passive participle of *Kal*, הָלוּי put for הָלוּהָ

§ 153. Some of the verbs which at present quiesce in ה final, are derived from verbs originally written with final ו Such verbs insert ו where י would otherwise be introduced as from הָלַחְהָן put for הָלַחְהָן is formed הָלַחְהָן

§ 154. Verbs which have *Mappik* inscribed

in final ה as הִבַּח are not defective, but are conjugated after the same manner as verbs whose third radical is a guttural.

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§ 155. It is to be observed in general of imperfect verbs, that they frequently borrow forms from one another. Thus, from בִּוּן a verb quiescent in the second radical, is formed in the preterite of *Kal* בָּו as if it were derived from בִּוּן and from צָמָא (Ruth ii. 9,) is found צָמַח for צָמִית as if from צָמַח

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#### X.—Of Verbs doubly imperfect.

§ 156. Verbs doubly imperfect are such as come under the class of imperfect verbs on account of more than one radical letter, as אָפַח which is a verb quiescent in the first radical א and in the third, ח Verbs of this kind are easily conjugated, as it is only necessary to consider the irregularity produced by each letter, and to unite *both* in the verb in question.

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#### XI.—Of the apocopated forms of Verbs.

§ 157. It may be observed that two forms of the future are sometimes found in the sub-

joined paradigms of the verb, the first of which is the ordinary form, the second, the abbreviated or apocopated form; the latter is derived from the former by throwing away the quiescent letter, and *sometimes* by substituting another long vowel, as יִקְטִיל for יִקְטֹל. See § 55. 1, and § 15.

But in verbs having ה quiescent for their third radical, the apocopated is derived from the lengthened form of the future, in the following manner:

1. In the species *Kal* ה, the termination of the future is thrown away, as from יִגְלֶה is formed יִגַּל.

2. If the word thus abbreviated is of difficult pronunciation, *Segol* is placed under the first radical, (a) as יִגַּל for יִגַּל.

3. If the vowel of the preformant is *Hirek*, it is then sometimes changed into *Tsere*, as יִרְאֶה for יִרְאֶה from יִרְאֶה. See § 77.

4. The subsidiary vowel is often omitted, particularly when the second radical is one of the aspirated consonants ב ג ד כ פ or ת as יִבְרַח from יִבְרַח.

5. In *Niphal*, *Piel*, and *Hithpael*, the apocopated is derived from the ordinary form of the

(a) But if either of the first radicals is a guttural, *Pathak* is the vowel adopted under that letter, as from יִשְׁעַה for יִשְׁעַה.



future, by throwing away the termination הָ, as יֵצֵא for יֵצְאוּ (a)

6. In *Hiphil* the apocopated future is formed either by merely throwing away the termination, as יֵרֶד for יֵרְדוּ or by placing an auxiliary vowel (b) under the first radical. If this vowel is *Segol* the vowel of the preformant is assimilated to it, see § 80, as יֵנַל for יֵנְל from יֵנְלָה and יַעַל for יַעְל from יַעְלָה

7. In the verbs הָיָה *to be*, and חָיָה *to live*, the apocopated future in *Kal*, after throwing away final הָ transfers *Hirek* of the preformant to the first radical, and *Hirek* then quiesces with י (c) as from יֵהִי is formed יֵהִי for יֵהִי.

§ 158. Verbs in הָ have likewise an apocopated form of the imperative in the species *Piel*, *Hiphil*, and *Hithpael*. In *Piel* and *Hithpael* this form arises by merely throwing away the termination, as (d) חַס for חַסֶּה, הִתְחַל for הִתְחַלֶּה. In *Hiphil* the same form is produced by throwing away the termination, and then placing under the first radical, (if a guttural) *Pathah*; but if any other letter, *Segol*. When the subsidiary vowel

(a) Dagesh is omitted in the second radical. See § 55. 2.

(b) If one of the radicals is a guttural, the auxiliary vowel is *Pathah*, otherwise it is *Segol*.

(c) The first י takes *Sheva* under it by § 21, and the second loses it by § 21. 2.

(d) Dagesh is omitted in the second radical by § 55. 2.

is *Segol*, the vowel of the preformant is assimilated to it. See § 80. Thus, הָעֵל is put for הָעֵל from הָעֵלָה and הָרַב for הָרַב from הָרַבָּה.

§ 159. It may be observed from the preceding examples, that in the apocopated forms of the futures and imperatives of verbs quiescent in ה the tonick accent rests upon the vowel of the first radical; but if the first radical has no vowel in its unapocopated form, the accent is then placed upon the vowel of the preformant, as in יִנָּל from יִנָּלָה.

## XII.—Of anomalous Verbs.

§ 160. Two verbs of the same signification sometimes occur in Hebrew, both of which are defective in certain portions, but in such a manner that each contains those parts which are wanting in the other. From the two united is formed one anomalous verb.

The following is a list of the verbs of this kind which most usually occur:

הוֹבִישׁ *to be ashamed*; *Hiph.* הִבִּישׁ and הוֹבִישׁ from יָבֹשׁ

הָלַךְ *to go*; *fut.* יֵלֶךְ from יָלַךְ *imp.* לֵךְ *inf.* לָכָה *absol.* הָלֹךְ *constr.* לָכַת *Niph.* נִהְלַךְ *Pi.* הִלָּךְ *Hiph.* הוֹלִיךְ

יָטַב *to be good*; *pret.* טוֹב *fut.* יִטֵּב from יָטַב *Hiph.* הִיטִיב



נֹרַר *to fear*; *fut.* יִנּוֹר from נֹרַר  
 יָצַב and נָצַב *to place*; *Niph.* נָצַב *he stood*;  
*Hiph.* הִצִּיב *Hoph.* הֵצַב *Hithp.* הִתְיַצֵּב  
 נָפַץ *to break in pieces*; *fut.* יִפּוֹץ from פּוֹץ *imp.*  
 פּוֹץ *Niph.* נִפּוֹץ *Pi.* נָפַץ from נָפַץ *Pil.* פּוֹצֵץ from  
 פּוֹץ *Hithpalel*, הִתְפּוֹצֵץ *Hiph.* הִפִּיץ  
 צָרַר and יָצַר *to be narrow*; *pret.* צָר from צָרַר  
*fut.* יֵצֵר from יָצַר *Hiph.* הִצִּיר and הֵצִיר

§ 161. It sometimes happens that a verb, when deficient in the tense of any particular species, borrows that tense from another species of the same verb, thus יָכַל *to be able*, supplies the want of the future in *Kal* from the future in *Hophal* יִכָּל, and יוֹסֵף *to add* adopts instead of the infinitive and future of *Kal* the infinitive and future of *Hiphil*, הוֹסִיף and יוֹסִיף

### XIII.—Of the Verb united to Suffixes.

§ 162. When a pronoun is immediately governed by a verb, the pronoun is then expressed in Hebrew by annexing to the verb certain terminations, called suffixes.

#### TABLE OF THE PRONOMINAL SUFFIXES OF VERBS. (a)

N. B. In the annexed table the vowel which sometimes precedes the suffix, is called the vowel of union.

(a) See table XIII.

## TABLE OF THE PERFECT VERB WITH SUFFIXES. (a)

§ 163. The following changes take place in the perfect verb before the addition of the suffixes.

In the third person singular feminine of the preterite, the adformant  $\eta$  is changed into  $\eta$ .

In the second person singular feminine,  $\eta$  is adopted instead of  $\eta$ .

The adformant of the second person singular masculine is sometimes  $\eta$  instead of  $\eta$ .

In the second person plural masculine,  $\eta$  is chosen instead of  $\eta$ .

The second and third persons plural feminine of the future sometimes adopt the form  $\eta\eta\eta$  before the suffixes for  $\eta\eta\eta$ .

§ 164. The suffixes are then added with a vowel of union, if the verb ends with a consonant, and without a vowel of union if it terminates in a vowel. The third person singular feminine, however, forms an exception, since it unites those suffixes which form a syllable by themselves, ( $\eta$ ,  $\eta$  &c.) without a vowel of union.

§ 165. The mode in which the suffixes are added to the imperative and infinitive, will be considered when we come to treat of the noun.

§ 166. The manner in which the tonick accent is affixed to the verb after its union with the suffixes, is best learned by studying attentively

(a) See table XII.

the annexed paradigm. It may be useful, however, to observe,

1. That the grave suffixes ׀ and ׀ and sometimes ׀ attract the accent to themselves.

2. That with the foregoing exception of ׀ and ׀ the accent in the third person singular feminine of the preterite is placed upon the final vowel of the verb.

3 That in other parts of the verb, if the suffix is united by means of a vowel, the accent is placed *upon* the vowel; but if the suffix is united *without* a vowel, then the accent is placed upon the last syllable of the verb.

§ 167. The changes which take place in the verb after the addition of the suffixes and the placing of the accents, are as follow :

1. The vowel of the first radical of the preterite of *Kal* is destroyed, as קָטַלְנֶהָ for קָטַלְנֶהָ. See § 74. 1.

2. Wherever the vowel of the second radical of the preterite of *Kal* is destroyed in the regular paradigm, it is restored on the addition of the suffixes, and if it has no accent it is made long, as קָטַלְנֶהָ for קָטַלְנֶהָ or קָטַלְנֶהָ. See § 71. 2.

3. The vowel of the second radical of the preterite of *Kal* is made long whenever it occurs in a mixed syllable, and by the addition of



the suffixes that syllable becomes unmixed, as קָטַלְנִי for קָטַלְנִי. See § 71. 2.

4. The vowel of the last syllable of the future of *Kal*, and of the preterite of *Piel*, is destroyed whenever by the addition of the suffixes the mixed syllable in which it is found becomes unmixed, as קָטַלְנִי for קָטַלְנִי; קָטַלְנִי for קָטַלְנִי. See § 75.

5. But in the same tenses whenever the syllable remains mixed after the addition of the suffixes, the final vowel instead of being destroyed is made short by changing *Howlem* into *Kometz-Hatuph*, and *Tsere* into *Segol*, as קָטַלְנִי for קָטַלְנִי and קָטַלְנִי for קָטַלְנִי. See § 76, and § 72. 1.

§ 168. The final vowel of *Hiphil* generally remains unaltered before the suffixes, both in the preterite and future.

§ 169. In the remaining species the suffixes are very seldom found united with the verb.

§ 170. Verbs having ה quiescent for their third radical, throw away ה before the suffixes, (a) as עָנְנִי for עָנְנִי (b)

(a) An apocopated form of verbs in ה is sometimes adopted before the suffixes, as fut. יַעֲנֶה from עָנָה, *Hiph.* יַעֲנֶה from עָנָה

(b) Because ה no longer remains quiescent when by the addition of a syllable it is placed in the middle of the word.



Except in the third person singular feminine of the preterite, in which the form  $\text{גַּלַּת}$  is assumed before the suffixes, as  $\text{רָאִתְּהָּ}$  for  $\text{רָאִתְּהָּ}$ .

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#### XIV.—Of the Noun.

§ 171. Nouns in Hebrew are either *Substantives* or *Adjectives*. As these agree with one another in form, it has been thought proper to speak of them together.

§ 172. Nouns are again divided into *primitive* and *derivative*.

The primitive nouns in Hebrew are not very numerous. In general they comprehend the names of animals, plants, metals, numbers, members of the human body, and in short, of those objects, mention of which must necessarily have occurred in the earliest stage of society.

§ 173. Derivative nouns are either derived from other nouns or from verbs. The first are called *denominatives*, and the latter *verbals*. As primitive and denominative nouns for the most part imitate verbals in their form, we shall at present consider all nouns as if they were really derived from verbs.

§ 174. Nouns, then, according to their form are divided into *simple* and *augmented*.

The simple forms of nouns are those which consist of merely the radical letters, as דָּבָר *a word*.

§ 175. The augmented forms (denominated likewise *heemantick*) are those which have one or more servile or heemantick(*a*) letters united with the radicals, as מִשְׁמָר *a guard*, קִרְבָּן *an oblation*.

§ 176. Nouns according to their form are again divided into *perfect* and *imperfect*.

Perfect forms of nouns are derived from perfect verbs, and have three radical letters present and sounded.

§ 177. Imperfect forms are derived from imperfect verbs, and have, either 1. more than three radicals, as זֹלַעְפָּה *a burning wind*, or 2. one of the radicals is defective, as מִתְּנָה *a gift*, from נָתַן or 3. a radical is quiescent, as תּוֹלְדָה *a generation*, from יָלַד put for וָלַד or 4. they are apocopated, as מַעַל *an upper place*, for מַעֲלָה from עָלָה

§ 178. Another important division of nouns is into *segolate* and *non-segolate*.

Segolate nouns are supposed to have had originally a different form from that in which they

(a) So called because they are contained in the memorial word דְּאִמְנָתִי

at present appear. They seem to have been monosyllables, terminating in two consonants, which either produced a disagreeable sound by their collision, as in מִלֶּךְ or were of such a nature that the latter could not be distinctly heard, as in פֶּרִי.

§ 179. To obviate this inconvenience, recourse was had to one of two methods, either 1. applying a subsidiary vowel under the second radical, or 2. transferring the place of the vowel from the first to the second letter.

1. The forms קָטַל (a) קִטַּל (b) and קִטַּל are derived from the original forms קָטַל קִטַּל and קִטַּל by transferring the vowel from the first radical to the second.

2. The forms קָטַל and קִטַּל are derived from the forms קָטַל and קִטַּל by placing a subsidiary *Segol* under the second radical.

3. The forms קָטַע and קִטַּע are derived from the forms קָטַע and קִטַּע *Pathah* being substituted for *Segol* under the second radical, on account of one of the two final letters being a guttural.

4. The form קָטַל is derived from either of the

(a) The form קָטַל may also take its rise from the original form קָטַל by transferring *Tsere* to the second radical, and then shortening it into *Pathah*, as קָטַל from קָטַל.

(b) This form may also appear under the form קָטַל derived from the same original form קָטַל as קָטַל from קָטַל.



forms קָטַל or קָטַל by placing *Segol* under the second radical, and then assimilating to it the vowel of the first. See § 80.

5. The form קָטַע is in like manner derived from either of the forms קָטַע or קָטַע *Pathah* being substituted under the second radical instead of *Segol*, on account of the guttural. The form קָטַע is derived from the form קָטַע the subsidiary vowel being *Pathah*, on account of the middle guttural.

6. The form קָטַע (with ו for the second radical) is derived from the form קָטַע *Kometz* being substituted for *Pathah*, as a vowel better adapted to the sound of ו

7. The form קָטַע (having ' for the second radical) is derived from the form קָטַע by placing *Hirek* as a subsidiary vowel under '

8. The form קָטַע is derived from either of the forms קָטַע, קָטַע, קָטַע by transferring the vowel of the first radical to the second, and then changing it into *Hirek*, in order that it may quiesce with final ' as פָּרִי from פָּרִי (a)

(a) The first radical, after losing its vowel, takes under it *Sheva*, § 18, which is *Sheva simple* except the first letter is a guttural, when *compound Sheva* is adopted.

If the original vowel is *Pathah* or *Tsere*, the *compound Sheva* chosen is *Hateph-Pathah*, as אָרִי from אָרִי, אָרִי from אָרִי but if the original vowel is *Howlem*, then the *compound Sheva*



§ 180. In the derived forms which arise from the addition of a subsidiary vowel, the tonick accent is placed on the penultimate, (a) as מִלֵּךְ from מֶלֶךְ

§ 181. As the derived form of the noun was substituted for the original form in order to prevent a disagreeable concurrence of sounds, if the word is increased at the end, this reason no longer exists, and the original form is therefore generally restored, as מֶלֶךְ from מִלְכִי for מִלֵּךְ (b)

is *Hateph-Kometz*. *Compound Sheva* is sometimes admitted under the first radical though not a guttural, in order to mark the original vowel, as דִּפְּי from דִּפְּי

(a) It is by this characteristick (viz. the accent being on the penultimate) that segolate nouns are principally distinguished. Most nouns, as has been before observed, have the accent on the last syllable.

(b) If the original form of the noun contains a long vowel, and the tonick accent is removed from it by the addition of a termination, then is the long vowel changed into a corresponding short, as, סִפְּרִי not סִפְּרִי from סִפֵּר put for סִפֵּר § 72. 1.

The foregoing is a general view of the manner in which the derived forms of segolate nouns are supposed to have arisen; but as they sometimes spring from more than one original form, it may be useful to exhibit a list of the more common segolates, together with their original forms, and those into which they are contracted before a termination.

1. Form קִטְּל orig. קִטְּל contr. קִטְּל

Examples:—אִבְּל grief, אִנְּל a drop, אִצְּל a side, גִּלְּל dignity, חִבְּל grief, חִלְּק a portion, חִפְּצ desire, חִרְּמ a net,

## XIV.—Of denominative Nouns.

§ 182. The following are the forms of denominative nouns which most frequently occur :

עֵבֶר *a side*, עֵגֶל *a calf*, עֵדֶר *a flock*, עֵזֶר *assistance*, עֵצֶן *a spear*, עֵרֶךְ *estimation*, עֵשֶׁב *herbage*. These become before a termination אֵבֶל, אֵגֶל, &c.

2. Form קֵטֶל orig. קֵטֶל contr. קֵטֶל

Examples:—אֵמֶר *a discourse*, חֵזֶק *strength*, חֵנֶן *pity*, חֵצֶן *the arm-pit*, חֵקֶר *investigation*, חֵשֶׁק *desire*, יֵצֶר *a figment*, נֵדֶר *a vow*, נֵזֶר *the crown*, סֵפֶר *a book*, עֵמֶק *a valley*, צֵלֶל *a shade*, רֵבֶץ *a bed*, שֵׁבֶט *a staff*, שֵׁפֶל *lowliness*. The foregoing nouns before a termination become אֵמֶר, חֵזֶק, &c.

3. Form קֵטֶל orig. קֵטֶל Most nouns of this form assume the contracted form קֵטֶל before a termination ; some few take the form קֵטֶל as נֵדֶל, נֵדֶל

4. Form קֵטֶל orig. קֵטֶל contr. קֵטֶל

Examples:—חֵלֶב *fat*, חֵלֶד *time*, נֵנֶב *the south*, נֵנֶד *a grandson*, עֵשֶׁר *ten*. These make before the termination חֵלֶב, חֵלֶד, &c.

5. Form קֵטֶל orig. קֵטֶל

Examples:—אֵבֶן *a stone*, אֵדֶן *a base*, אֵלֶף *a thousand*, אֵפֶס *an extremity*, אֵרֶז *a cedar*, אֵרֶץ *the earth*, גֵּפֶן *a vine*, הֵרֶר *the leaf of a door*, הֵרֶךְ *a way*, הֵבֶל *a vapour*, חֵרֶב *a mountain*, חֵבֶל *a rope*, חֵדֶר *the grave*, חֵסֶד *favour*, חֵרֶב *a sword*, חֵרֶס *the sun*, טֵרֶף *something torn*, כֵּבֶל *a fetter*, כֵּלֶב *a dog*, מֵנֶא *a basket*, כֵּסֶף *silver*, לֵחֶם *bread*, מֵדֶוּ *a garment*, מֵלֶךְ *a king*, נֵפֶשׁ *the soul*, עֵבֶד *a servant*, עֵצֶם

.1. Those which imitate in their form the active participle of *Kal*, as שַׁעַר *a porter*, from שַׁעַר *a gate*.

*a bone*, עֶרֶשׁ *a bed*, עֵרֶב *a willow*, פִּלְגֶשֶׁת *a concubine*, פֶּלֶא *a river*, צֶלֶם *an image*, צֶמֶד *wool*, קָרָם *the east*, קָרֶן *a horn*, קָרֶם *a hook*, קֶרֶשׁ *a plank*, קֶשֶׁת *a bow*, רֶגֶל *the foot*, רֶחֶם *the womb*, שֶׁלֶם *a peace offering*, שֶׁמֶן *oil*. These nouns become before a termination אֶבֶן אֶחָד &c.

6. Form קֶטֶל orig. קֶטֶל contr. קֶטֶל

Examples:—בִּגְדֵי *a garment*, בִּדְקֵי *a fissure*, בִּטְנֵי *the belly*, בִּרְךְ *the knee*, בִּתְרֵי *a part cut off*, בִּלְדֵי *the skin*, בִּנְזֵי *a treasure*, גִּשְׁמֵי *rain*, דִּגְלֵי *a danner*, זִכְרֵי *memory*, יִלְדֵי *the young of an animal*, יִקְבֵי *a wine-press*, יִרְשֵׁת *a net*, יִשְׁרֵי *a proceeding*, יִתְרֵי *a cord*, כִּלְאֵי *a prison*, כִּסְלֵי *folly*, מִכְרֵי *price*, נִבְדֵי *a hill*, נִבְלֵי *a pitcher*, נִדְרֵי *a vow*, נִזְמֵי *an ear-ring*, נִדְרֵי *the crown*, נִפְלֵי *a fall*, נִשְׁפֵי *twilight*, נִשְׁרֵי *an eagle*, פִּנְיֵי *a carcass*, פִּדְרֵי *fat*, פִּלְאֵי *wonderful*, פִּסְלֵי *a statue*, פִּרְדֵי *a mule*, פִּרְצֵי *a fracture*, קִצְדֵי *truth*, קִצְמֵי *a yoke of cattle*, קִצְבֵי *an end*, קִצְפֵי *wrath*, קִרְבֵי *shortness*, קִשְׁרֵי *a conspiracy*, רִנְבֵי *a stone*, רִכְבֵי *a chariot*, שִׁבְמֵי *a staff*, שִׁבְרֵי *corn*, שִׁבְתֵי *rest*, שִׁכְלֵי *understanding*, שִׁמְשֵי *the sun*, שִׁלְטֵי *a shield*, שִׁמְרֵי *dregs*, שִׁפְתֵי *the lip*, שִׁקְלֵי *a shekel*, שִׁקְרֵי *falsehood*. These nouns form before a termination בִּגְדֵי בִּדְקֵי &c.

7. Form קֶטֶע orig. קֶטֶע contr. קֶטֶע

Example:—מִצְחֵי *the forehead*, with suff. מִצְחֵי

8. Form קֶטֶע orig. קֶטֶע

Examples:—זֶרַע *a rising*, זֶרַע *seed*, סֶלַע *a rock*, צֶלַע *a*

2. Nouns of the form **מַלְךְ** as **קַטָּל** *a scaman*, from **מָלַךְ** *salt*. Both this and the former class of nouns are used to denote a profession or trade.

3. Those which are produced by prefixing **מ** servile to the original form, and are used to denote place, as **מַעְיָן** *the place of a spring*, from **עָיַן** *a spring*.

4. Such as are formed by the addition of the

**קֶלַע** *a sling*, **שֹׁרַע** *clamour*. The preceding nouns before a termination become **זֶרַח**, **זֶרַע**, &c.

9. Form **קֶטַע** orig. **קֶטַע** contr. **קֶטַע**

Example:—**יָשַׁע** *safety*, with suff. **יָשַׁעִי**

10. Form **קֶטַע** orig. **קֶטַע** contr. **קֶטַע**

Examples:—**בָּצַע** *gain*, **גִּזַּע** *the trunk of a tree*, **דָּמַע** *a tear*, **זָבַח** *a sacrifice*, **לָקַח** *learning*, **נָטַע** *a plantation*, **נָצַח** *perpetuity*, **פָּשַׁע** *prevarication*, **פָּצַע** *a wound*, **פָּתַח** *an opening*, **רָשַׁע** *wickedness*, **שִׁבַּע** *seven*. These become with a termination **בָּצַע**, **גִּזַּע**, &c.

11. Form **קֶטַע** orig. **קֶטַע** contr. **קֶטַע**

Example:—**פָּעַל** *a work*, with suff. **פָּעַלִי**

12. Form **קֶטַע** orig. **קֶטַע** contr. **קֶטַע**

Examples:—**בָּכַי** *weeping*, **נָשִׁי** *a debt*, **פְּרִי** *a fruit*, **שָׁבִי** *captivity*. These become before a termination **בָּכִי**, **נָשִׁי**, &c.

13. Form **קֶטַע** orig. **קֶטַע** contr. **קֶטַע**

Examples:—**דָּכִי** *bruising*, **חָלִי** *disease*, **יָפִי** *beauty*, **עָבִי** *thickness*, **עָנִי** *affliction*. These nouns form before a termination **דָּכִי**, **חָלִי**, &c.



terminations וִת and יִת. In this manner abstract are formed from concrete nouns, as מַלְכוּת *the state of a king*, from מֶלֶךְ *a king*.

5. Those which terminate in וֶן as קֶדְמוֹן *eastern*, from קֶדֶם *the east*.

6. Such as terminate in י. In this manner patronymick, gentile, and numeral adjectives, are formed from substantives, as נִכְרִי *foreign*, from נֶכֶר *a foreigner*; שִׁשִּׁי *the sixth*, from שֵׁשׁ *six*.

#### XV.—Of the gender of Nouns.

§ 183. Nouns in Hebrew are *Masculine* or *Feminine*.

§ 184. The gender of nouns is determined by their signification and termination.

§ 185. According to their termination, the following nouns are feminine :

1. Nouns ending הַ with the tonic accent affixed, as מַלְכָּה *a queen*.

2. Nouns ending in  $\left\{ \begin{array}{l} תַּ \\ וִת \\ יִת \\ תַּ \end{array} \right.$  or in ת\_ if preceded by [a guttural,

provided at the same time that ת is not a radical letter. (a)

(a) But נְחֹשֶׁת *brass*, סֶלֶת *fine flour*; דָּלֶת *the leaf of a door*; and שַׁבָּת *the sabbath*, though they have feminine terminations, are of the common gender.

With regard to their *termination*, other nouns are masculine. (a)

(a) The following nouns, however, with masculine terminations, are of the feminine gender : חֶרֶב *a sword*, יָתֵד *a nail*, כֶּשֶׁת *a cash*, אֲפִיעָה *a viper*, נֹהַר *splendour*, שְׁמֹנֶה *eight*, שָׁלֹו *a quail*, עֵז *a she goat*, לֶחִי *the jaw*, בֶּרֶךְ *the knee*, אֵיל *a stag*, נֶעַל *the heel*, רֹחַל *a sheep*, שָׁנָל *a spouse*, תֵּבֵל *the globe*, בֶּטֶן *a bone*, אֶבֶן *a stone*, גִּבְעֹן *a goblet*, אֶתֹו *the she ass*, בֶּטֶן *the belly*, גֶּרֶן *a threshing floor*, צָפוֹן *the north*, בּוֹס *a cup*, זְרוֹעַ *the arm*, אֶצְבָּע *the finger*, בְּאֵר *a well*, כֶּכֶר *a talent*, עֵישׁ *arcturus*, עֶרֶשׁ *a bed*, בֵּית *a bit*, אֶזֶן *the ear*, אֶח *a chaffing dish*, גִּזַּל *rapine*, בַּת *a wine-press*, דָּת *a law*, יֶרֶךְ and יֶרֶךְ *the thigh*, כַּף *the palm of the hand*, בֶּרֶע *the leg*, כֶּתֶף *the shoulder*, עִיר *a city*, רֶמֶה *a mare*, רֶסֶן *a rein*.

The following nouns, with masculine terminations, are of the common gender, viz. אוֹת *a sign*, אֲנִי *a ship*, בָּמֶל *the camel*, גֶּן *a garden*, גֶּפֶן *a vine*, דֶּרֶךְ *a way*, זֵית *the olive*, זְרוֹעַ *the arm*, חֲלוֹן *a window*, מַחֲנֶה *a camp*, תֵּימָן *the south*, לָשׁוֹן *the tongue*, מִצַּח *the forehead*, נֶפֶשׁ *the soul*, סִיר *a thorn*, עָב *a cloud*, עָם or עַם *a people*, עֵת *time*, צִלְע *the side of the body*, צֶלַע *id.* צֶפֶר *a bird*, קֶרֶן *a horn*, רֶגֶל *the foot*, רֶתֶם *a kind of tree*, שֶׁבֶט or שֶׁבֶט *a rod*, שׁוֹק *the leg*, שֶׁמֶשׁ *the sun*, שֵׁן *a tooth*, יָמִין *the right-hand*, צֹאן *a flock*, דֶּב *a bear*, רֶחוֹב *a square*, יָד *the hand*, רוּחַ *the breath*, יוֹבֵל *the year of jubilee*, שְׂאוֹל *the grave*, מִטָּה *a wand*, שִׁיָּה and שֶׁה *a flock*, פַּעַם *a turn*, אֶרֶן *an ark*, זָקֶן *the beard*, הַמּוֹן *a crowd*, יָצִיעַ *a sub-structure*, כַּנָּף *a wing*, אֶרֶץ *the earth*, גֶּדֶר and גֶּדֶר *a wall*,

§ 186. According to *signification*, the following nouns are masculine, viz. :

The names of men, of professions and trades usually exercised by men, of people, mountains, and rivers.

§ 187. According to *signification*, the following nouns are feminine, viz. :

The names of women, of countries, of towns, and of those members of the body which are naturally found double.

§ 188. When a doubt exists as to the gender of a noun, it is generally determined by the signification. (*a*)

חֵצֵר *a court*, אַבְסוֹס *the abyss*, מְקוֹם *a place*, שָׁמִיר *a thorn*, אֵשׁ *fire*.

(*a*) The names of brute animals in Hebrew are generally epicene, that is, both sexes are denoted by a single word which does not vary in gender, as דָּב *a bear*, applied both to male and female. Sometimes a peculiar word is used to designate the sex, as אֶתֶן *the she-ass*. At other times the words זָכָר *male*, נִקְבָּה *female*, are added to the noun to denote the distinction of sex.

The following nouns are found only in the dual, viz. אֲבָנִים *a seat*, חֲפָנִים *the measure of two hands*, כְּלָאִים *things heterogeneous*, כִּירִים *a hole in the earth*, מֵאֲזִנִּים *a pair of scales*, מְכַנְסִים *a covering for the legs*, מְתַנִּים *the loins*, צִהְרִים *noon*, רְחִים *a mill*, שִׁפְתַּיִם *water-troughs*, מְשַׁפְּתַיִם *the same*. Many of these nouns, it may be observed, are singular in signification.

### XVI.—*Of the numbers of Nouns.*

§ 189. Nouns, with respect to number, are *Singular, Dual, or Plural.*

§ 190. The plural is distinguished in masculines, by the termination ם'. and in feminines, by ת' and the dual, both in masculine and feminine nouns, by the termination ם'.

§ 191. The dual is principally applied to those objects which are usually found united in pairs, as כַּנְפֵי׃ *two wings.*

§ 192. Adjectives have no dual, but supply its place by means of the plural.

### XVII.—*Of the absolute and constructed state of Nouns.*

§ 193. When two nouns come immediately together, so that the latter would in latin be in the genitive case, then does the second noun, in Hebrew, remain unaltered, and the first is subject to certain grammatical changes, on account of which it is said to be in regimen, or the con-

The following nouns are found only in the plural : בְּתוּלִים *virginity*, זְקוּנִים *old age*, נְעוּרִים *childhood*, עַלְמוּמִים *youth*. These nouns, like some of the preceding, although they are in the plural number, are singular in signification.



structed state. Thus, in יְהוָה יָבִיר *the word of the Lord*, יָבִיר is in the constructed state.

Every noun not in regimen, is said to be in an absolute state.

### XVIII.—Of the suffixes of Nouns.

§ 194. When a possessive pronoun is required to be united to a noun, the pronoun is expressed in Hebrew by affixing to the noun one of the pronominal suffixes. These vary according as the noun to which they are applied is singular or plural, as from סוּם *a horse*, סוּמְךָ *thy horse*, סוּמֵיךָ *thy horses*.

#### TABLE OF THE SUFFIXES OF NOUNS. (a)

##### *Remarks.*

§ 195. With respect to the annexed table it is to be observed,

1. That the vowel which in the table sometimes precedes the suffix, is called the *vowel of union*.
2. That כֶּם, כֵּן, כֶּה, and הֵן are called grave, and the others light suffixes.
3. That if the suffix is preceded by a vowel of union, the accent (after the addition of the suffix)

(a) See table XIII.

is placed upon the vowel of union, otherwise it is placed on the suffix, as סִימָןְּ and סִימָנִי from סִימָן

The grave suffixes, however, are an exception to the preceding rule. These always attract the accent to themselves.

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§ 196. The alterations which take place in nouns on account of regimen, change of number, and addition of suffixes, will be considered more particularly; first in masculine, and secondly in feminine nouns.

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XIX.—*Of the plural of masculine Nouns.*

§ 197. The plural of masculine nouns is formed from the singular by adding the termination י'. (a) as סִימָן pl. סִימָיִם

But if the noun ends in י, the plural is formed by merely adding ם as שָׁנִי pl. שָׁנִיִּם (b)

§ 198. Nouns ending in ה, throw it away before adding the plural termination, as חֲזָה pl. חֲזִיִּם

§ 199. The tonic accent is placed upon י'.

(a) י' in the termination י' is frequently omitted.

(b) In those nouns (not of a segolate form) in which final י is put for ה, י is retained and receives *Dagesh* before the plural termination י', as נָקִיִּם *innocent* (from נָקִיהַ) pl. נָקִיִּיִּם

and an alteration then takes place in the following manner :

§ 200. In the segolate forms of nouns, *Sheva* is placed under the first radical, and *Kometz* under the second, as מְלָכִים *pl.* (a)

Except in nouns of the form קָנִיל which, in the plural, make קוֹלִים as מוֹת death, *pl.* מוֹתִים and nouns of the form קָיל which, in the plural, make קוֹלִים as זֵית an olive, *pl.* זֵיתִים (b) See § 66.

§ 201. In nouns which are not segolate, we must first consider the change which takes place in the vowel of the penultimate; and secondly, in that of the last syllable.

§ 202. The vowel of the penultimate, if destructible, (c) is destroyed, (d) otherwise it is retained, as עוֹלָמִים *pl.* עוֹלָם, דְּבָרִים *pl.* דְּבָר

(a) If the first letter is a guttural, *compound Sheva* is placed under it. See § 21. 1.

(b) Some nouns of the form קָיל follow the common rule of segolate nouns, as תִּישׁ a goat, *pl.* תִּישִׁים

Among the segolate forms may be reckoned nouns of the form קוֹל derived from קָנִיל which take both forms of the plural קוֹלִים and קוֹלִים as חוֹר a thorn, *pl.* חוֹרִים and חוֹרִים

(c) The cases in which a vowel is indestructible have been mentioned § 69, and will be enumerated more particularly in chap. xxxiv. of this part.

(d) When the vowel has been destroyed, the consonant to which it belonged receives *simple Sheva* under it, by § 21, except it be a guttural, in which case it adopts *compound Sheva*, by § 21. 1.

Except in *שליש* *a leader*, which makes in the plural *שלישים* and *שבוע* *a week*, which forms *שבועים* to distinguish them from the numeral *שלישים* and from *שבועים* the plural of *שבוע* *an oath*.

§ 203. With respect to the final vowel of the singular, it is to be observed,

That *Kometz*, when final in the singular, is preserved in the plural, as *מועד* *pl. מועדים*

Except 1. In nouns derived from verbs defective in the second radical, in which *Kometz* is changed into *Pathah* followed by *Dagesh* in the succeeding consonant, as *הם* *hot*, (from *המים*) *pl. חמים*. See § 55. 2, § 72. 1, and § 15.

2. In certain nouns of the form *מקטל* or *מקטל* and in nouns ending in *נ* servile of the form *קטלן*. These also in the plural change *Kometz*, the final vowel of the singular into *Pathah*, followed by *Dagesh*, § 79. as *מחשך* *darkness*, *pl. מחשכים*. *אתנן* *a gift*, *pl. אתננים* (*a*)

§ 204. *Tsere*, in the final syllable of the sin-

The reason that the vowel of the penultimate of the singular is destroyed in the plural, is, that by the addition of the plural termination and consequent placing of the accent, the vowel of the penultimate is removed to more than one place from the tonic accent. See § 74.

(*a*) In like manner *גמל* *a camel*, makes in the plural *גמלים* and *אילם* *a portico*, *אילמים*



gular, is destroyed in the plural, § 75. as עִוֵּר *blind*,  
*pl.* עִוְרִים

Except 1. In nouns derived from verbs defective in the second radical, which in the plural change *Tsere* into *Hirek* followed by *Dagesh*, § 75. as מִגֶּן *a shield*, (from גָּנָה) *pl.* מִגְנִים

2. In monosyllables derived from verbs quiescent in the second or third radical, as גֵּר *a stranger*, (from גִּיר) *pl.* גֵּרִים

3. In nouns of the forms קָטַל, קָטֵל, and מִקָּטַל which retain *final Tsere* in the plural, as זָקֵן *old*, *pl.* זָקִים, זֶהָב *a wolf*, *pl.* זֶהָבִים

4. The participial form קוֹטֵל destroys *final Tsere* in the plural according to the general rule; sometimes, however, when the participle obtains the force of a substantive, it retains *Tsere*, as שׁוֹמְרֵי (Lam. i. 16.)

§ 205. *Pathah*, when it is the final vowel of the singular, is, in the plural, either changed into *Kometz*, § 71. 2, as אַרְבַּע *four*, *pl.* אַרְבָּעִים or it remains and inserts *Dagesh* in the following letter, § 71. 2, § 79. and § 15. (a) as הָדָם *a myrtle*, *pl.* הָדָמִים

(a) This is always the case when the noun is derived from a verb defective in the second radical.

Some of these nouns take *Pathah* instead of *Hirek*, viz. מֶדָּ *a measure*, סָף *a bason*, מִסַּ tribute, צַד *a side*, פַּת *a morsel*, and make in the plural, מִדִּים, פַּתִּים, &c. הָר *a mountain*, and פָּר *a bullock*, make in the plural הָרִים and פָּרִים instead of הָרִים פָּרִים by § 60.

§ 206. *Howlem*, in the last syllable of the singular, remains unaltered in the plural, as גָּדֹל *great*, pl. גָּדֹלִים (a)

Except 1. In nouns derived from verbs defective in the second radical; 2. in certain nouns of the קָטַל and others terminating in י with נ servile. All these nouns, in the plural, change *Howlem* into *Kibbutz* followed by *Dāgesh*, § 55. 2, § 72. 1, § 15. and § 79. as אֶדָם *red*, pl. יְאֶדָמִים *the top of a mountain*, pl. חֶק יְגִבְנָנִים *a statute*, (from חָקַן) pl. חֲקִים

§ 207. *Shurek*, in the final syllable of the singular, either remains unaltered in the plural, as שָׁרָק *a square*, pl. שָׁרָקִים or it is changed into *Kibbutz* followed by *Dagesh*, § 72, and § 15, as חָרוֹל *a nettle*, pl. חָרָלִים

§ 208. Many masculine nouns take in the plural the feminine termination וֹת instead of יִם. (b)

(a) In some nouns *final Howlem* is destroyed in the plural, as in צֶפֶר *a bird*, pl. צִפְרִים in which *Hateph-Kometz* is placed under the second radical to show that the vowel destroyed was originally *Howlem*.

(b) The following is a list of masculine nouns which make their plural in וֹת: אוֹצֵר *a treasure*, אֶשְׁכּוֹל *a bunch of grapes*, אֶרְמוֹן *a palace*, בָּאֵר and בֵּאָר *a pit*, פֶּגַע *a roof*, גֹּרֶל *a lot*, זָנָב *a tail*, חֶזֶה *the breast*, חֶלֶם *a dream*, טֶפֶח *the palm*, כִּסֵּא *a throne*, לַיִל *the night*, לִחַת *a tablet*, מִזְבֵּחַ *an altar*, מְטָר *a shower*, מֵעֵשֶׂר *the tenth part*, מִקֵּל *a staff*, נֶאֱדָר *a bladder*, נֵר *a lamp*, עוֹר *the skin*, צֶרֶר *a bundle*, קוֹל *a voice*, קֶרֶב *a battle*, שׁוֹפָר *a trumpet*, שֻׁלְחָן *a table*, שֵׁם *a name*, מְאוֹר *a light*.

as שם *a name*, *pl.* שְׁמוֹת and some masculines take both terminations ים and וֹת (*a*)

§ 209. Besides the above-mentioned terminations of the plural, the following sometimes also occur :

1. The Chaldee termination ין as מֶלֶךְ *a king*, *pl.* מְלָכִין

2. The termination י as שֶׁר *a prince*, *pl.* שָׁרֵי

§ 210. The following table exhibits the mode in which the final vowel of the singular is altered in the formation of the plural : (*b*)

(*a*) The following is a list of masculine nouns which take in the plural both terminations ים and וֹת:—הַיֵּכָל *a palace*, אֲרִי *a lion*, גֵּב *an eminence*, זֶבַח *a sacrifice*, זְכוֹרֹן *memory*, יוֹם *a day*, כְּיֹר *a cavity*, לֵב *the heart*, מִגְדָּל *a tower*, מְזֻק *an ewer*, מִכְאוֹב *grief*, מִשְׁכָּן *an habitation*, מִשְׁכָּב *a bed*, מַעְיָן *a fountain*, סף *a threshold*, עֵבֹת *a rope*, עֲוֹן *iniquity*, עֲקֵב *a footstep*, פֶּרֶצַח *a rupture*, צֵוָה *the neck*, קֶבֶר *a sepulchre*, קְרִדּוֹם *a hatchet*, and שָׂדֶה *a field*, *pl.* שָׁרֵי and שְׁרוֹת. Nouns of the common gender take in the plural both ים and וֹת

(*b*) In this part of the grammar, the following method has been resorted to in order to represent the various forms of nouns.

The radical letters, of which the noun consists, are represented by ק ט ל (the three letters of the verb קָטַל) accompanied by the vowels proper to the noun.

If one of the radicals is a quiescent letter, that letter is substituted in place of one of the representative letters ק ט ל and if one of the letters is a guttural, ע is taken to represent that guttural.



PERFECT FORMS.

Sing.	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
Plur.	קָטַלִּים	קָטַלִּים	קָטַלִּים	קָטַלִּים	קָטַלִּים	קָטַלִּים	קָטַלִּים

DEFECTIVE FORMS.

Sing.	קָל	קָל	קָל	קָל
Plur.	קָלִים	קָלִים	קָלִים	קָלִים

SEGOLATE FORMS.

Sing.	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
Plur.	קָטַלִּים	do.	do.	קָטַעִים	do.	do.	קָטַעִים

XX.—Of the dual of masculine Nouns.

§211. In masculine nouns which are segolate, the dual arises from the original form of the singular, by adding the termination **ִים** as from **רֶגֶל** the foot, dual, **רֶגְלִים**.

Except in nouns of the form **קָיִל** in which *Pathah* and *Hirek* are contracted into *Tsere* before the dual termination, §66, as **עֵינִי** the eye, du. **עֵינַיִם** and in nouns of the form **קָטִי** which make in the dual **קָטַיִם** as **לֶחֶי** the cheek, du. **לֶחַיִם**.

§212. In masculine nouns which are not segolate, the dual is formed by adding **ִים** to the



absolute state of the singular, as יום *a day, du.*  
יומים

§ 213. In all nouns, whether segolate or non-segolate, the tonick accent is placed upon the *Pathah* of the termination ם.

§ 214. The alterations which arise in non-segolate nouns on account of the dual termination and the subsequent removal of the accent, are the same as those which are produced by a change from the singular to the plural. (a)

XXI.—*Of the constructed state of the singular of masculine Nouns.* (b)

§ 215. In segolate nouns, the constructed is the same as the absolute state of the singular, as מלך *a king, const. st.* מלך

Except in nouns of the form קהל which become קהל as מות *death, const. st.* מות and in nouns of the form קל which adopt the form קל as זית *an olive, const. st.* זית. See § 66.

§ 216. Nouns which are not segolate, form the constructed from the absolute state of the singular, in the following manner:

*First.* With regard to the vowel of the last

(a) For most of these changes depend on the situation of the accent, and the accent is placed in the same manner both in the plural and dual with respect to the vowels of the singular.

(b) Whatever is said in this chapter applies also to *feminine* nouns having masculine terminations.

syllable it is to be observed, that *final Kometz* is changed into *Pathah*, as עוֹלָם *eternity, const. st.* עוֹלָם

§ 217. In the following cases, however, *final Kometz* is retained :

1. In certain nouns of the form קָטַל as in שְׁאֵר *a residue.*

2. In nouns in which *Kometz* quiesces in final א as in מוֹצֵא *a going forth. (a)*

§ 218. *Final Tsere* remains unaltered.

Except in nouns of the form קָטַל which adopt in the final syllable *Pathah* instead of *Tsere*, (b) as זָקֵן *old, const. st.* זָקֵן

§ 219. *Segol*, when it precedes ה final, is changed into *Tsere*, as חֹזֶה *a prophet, const. st.* חֹזֶה

§ 220. Nouns ending in ' \_ change ' \_ into ' \_ as גֵּי *a valley, const. st.* גֵּי

§ 221. In other cases the final vowel generally remains in the constructed state.

§ 222. The vowel of the *penultimate* of the absolute state of the noun is destroyed in the constructed state, as דְּבָר *a word, const. st.* דְּבָר

(a) To these may be added יָם *the sea*, which retains *Kometz* in the constructed state.

(b) This change of *final Tsere* into *Pathah* also takes place in some other nouns, as מִזְבֵּחַ *an altar, const. st.* מִזְבַּח, מִסְפֵּד *grief, const. st.* מִסְפַּד &c.

§ 223. It is to be observed, that some nouns of the form קָטַל adopt the form קָטַל in the state of regimen, as בְּתֵרֶף *the shoulder, const. st.* בְּתֵרֶף

XXII.—*Of the constructed state of the plural of masculine Nouns.*

§ 224. In the segolate forms, the constructed state of the plural of masculine nouns arises from the original form of the singular, by adding the termination י' as מְלָךְ *const. pl.* מְלָכֵי from מֶלֶךְ

Except in nouns of the form קָוֶל and קָלִי which derive the constructed from the absolute form of the plural, by changing the termination ים into י' as מִוֶּתֶי *pl.* מוֹתֵי *const. pl.* מוֹתֵי, זֵיתִי *pl.* זֵיתֵי *const. pl.* זֵיתֵי

§ 225. In the non-segolate forms, the constructed state of the plural is likewise derived from the absolute state, by changing the termination ים into י' as סִימִי *pl.* סִימִי *const. pl.* סִימִי

§ 226. Afterwards, if the vowel of the penultimate is *Kometz* or *Tsere*, it is generally destroyed, (a) as עוֹלָמִי *pl.* עוֹלָמִי *const. pl.* עוֹלָמִי

If the vowel of the penultimate is any other than *Kometz* or *Tsere*, it is generally retained.

§ 227. If by the destruction of the penultimate, two *Shevas* come immediately together, and

(a) See the exceptions in chap. xxxiv. of this part.



both of them are simple, the first is changed into *Hirek*, (a) § 82, as יָקָן *pl.* יָקָנִים *const. pl.* יָקָנִי for יָקָנִי but if the first *Sheva* is compound, it is changed into the vowel with which it is compounded, § 86, as חָכָם *wise, pl.* חָכְמִים *const. pl.* חָכְמִי for חָכְמִי

XXIII.—*Of the constructed state of the dual of masculine Nouns.*

§ 228. The constructed is formed from the absolute state of the dual, by changing the termination ׀ into ׀. The vowel of the penultimate, if destructible, is then destroyed, as יָד *a hand, du.* יָדִים *const. du.* יָדֵי

§ 229. If by this means two *Shevas* come immediately together, a vowel is substituted for the first. See § 82 and § 86.

XXIV.—*Of the singular masculine Noun with Suffixes. (b)*

§ 230. Wherever two different forms of the suffix are exhibited in the table, the one with and the other without the vowel of union, a suffix *with* the vowel of union is applied if the noun ends with a *consonant*, and a suffix *without* the

(a) And sometimes *Pathah*.

(b) Whatever is said in this chapter applies also to singular *feminine* nouns, having masculine terminations.



vowel of union when the noun terminates in a vowel.

§ 231. If the noun is segolate, the suffix is added to the original form of the noun, as מֶלֶךְי *my king*, from מֶלֶךְ

Except in the forms קֹנִי and קִיל in which the suffix is added to the constructed forms קוֹל and קִיל as מוֹתִי from מוֹת, זִיתִי from זִית.

§ 232. If the noun belong to one of the non-segolate forms, then

The light suffixes are added to the absolute, and the grave to the constructed state of the noun, as from רֶבֶר is formed רֶבֶרִי and רִבְרָכֶם

§ 233. By the addition of the light suffixes to the non-segolate forms, the same changes take place as by affixing the plural termination, (a) and those vowels which remain unaltered in the one case remain likewise unaltered in the other. (b)

(a) For by the addition of the light suffixes the accent is placed in the same manner with respect to the preceding vowels of the word as it is in the plural masculine.

(b) Except שֵׁם *a name*, and בֶּן *a son*, which destroy the vowel before the light suffixes, as שְׁמִי, בְּנִי

It is to be observed also, 1. That a long vowel before the grave suffixes is sometimes changed into the corresponding short, as שְׁמֶכֶם from שֵׁם 2. That the table given in § 210, by throwing away ׁ from the plural of each form, will serve generally as an example of the mode of adding the suffix י to the masculine noun. Nearly the same method is used with ׁ to the other light suffixes.

§ 234. In nouns ending in הָ, the termination הָ is rejected before the addition of either the grave or light suffixes, as from חֹזֶה *a seer*, is formed חֹזֵי and חֹזְכִים.

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XXV.—*Of the plural masculine Noun with Suffixes.*

§ 235. The light suffixes are added to the absolute state of the plural of masculine nouns, the termination ים being first thrown away, as דְּבָרִי *pl.* דְּבָרִים *with suff.* דְּבָרֵי.

§ 236. The grave suffixes are added to the constructed state of the plural, as דְּבָרֵי *const. pl.* דְּבָרֵיכֶם *with suff.* דְּבָרֵיכֶם.

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XXVI.—*Of the Participle infinitive and imperative with Suffixes.*

§ 237. It has been already observed, that the infinitive and participle partake of the nature both of the noun and the verb. In consequence of this peculiarity, they may be united either to nominal or verbal suffixes.

§ 238. The constructed form of the infinitive is adopted before the suffixes.

§ 239. The two forms of the constructed infinitive of *Kal*, viz. קָטַל and קָטַל follow the analogy of segolate nouns, and are supposed to

be derived from the original forms קָטַל and קָטַל (§ 179. 1, and note *a*). On the addition of the suffixes the original form is restored, and *Tsere* is then shortened into *Hirek*, and *Howlem* into *Kometz-Hatuph*, as from שָׁמַר, שָׁמְרִי and from שָׁכַב, שָׁכְבִי

§ 240. The form of the constructed infinitive קָטַל sometimes remains before the suffixes קָם, קָם and קָן with no other alteration than the change of *Howlem* into the corresponding short vowel *Kometz-Hatuph*, as אָכַל with suff. אָכְלְכֶם

§ 241. The second person singular masculine of the imperative, like the infinitive, adopts the segolate form before the suffixes. The other persons remain unaltered, except the second person plural feminine קָטַלְנָה which becomes קָטַלְנִי

XXVII.—*Of the manner in which feminine are formed from masculine Nouns.*

§ 242. Feminine nouns are formed from masculine.

*First.* By the addition of the termination הָ, as סוּם *f.* סוּמָה

§ 243. If the noun is of the segolate form, the termination הָ is added to the original form of the noun, as from מֶלֶךְ *a king, f.* מַלְכָּה *a queen*

§ 244. The effect of the feminine termination

on the vowels of non-segolate nouns, is the same as that which is produced by the light suffixes.

§ 245. *Secondly.* Feminine nouns are formed from masculine by the addition of ת as עֵבְרִי a Hebrew, f. עֵבְרִית a Hebrew woman.

§ 246. If the masculine noun ends with a moveable consonant, the addition of final ת sometimes produces a disagreeable concurrence of sounds. In order to obviate this inconvenience, *Segol* is placed under the letter which precedes ת

§ 247. The final vowel of the masculine (if *Kometz* or *Pathah*) is then also changed into *Segol*, as חוֹתֶמֶת a seal, f. חוֹתֶמֶת if *Tsere*, it is either changed into *Segol*, as גִּדְרֶת a wall, f. גִּדְרֶת or it remains unaltered, as חֲמִשָּׁה five, f. חֲמִשָּׁה. The vowels ' ו and ו are merely changed into the corresponding long vowels, *Tsere* and *Howlem*, as בּוֹשָׁם shame, f. בּוֹשָׁת a man, f. אִשָּׁת a woman.

§ 248. If the final vowel of the masculine is a guttural, *Pathah* is substituted before ת instead of *Segol*, and the preceding vowel is always changed into *Pathah*, as מוֹדָע an acquaintance, f. מוֹדָעַת familiarity.

§ 249. The tonick accent is placed on the vowel which precedes the subsidiary *Pathah* or *Segol*.

§ 250. The vowel which precedes the syllable on which the tonick accent is placed, if



destructible, is then destroyed, as may be seen from the foregoing examples. (a)

§251. The following table exhibits the forms of the segolate nouns, as they appear together with the masculine forms from which they are derived.

Femin.	Masc.	Femin.	Masc.
קִטְלָת	קִטֵּל קִטֵּל קִטֵּל	קִטְעַת	קִטְעַע קִטְעַע קִטְעַע קִטְעַע
קִטְלָת	קִטֵּל קִטִּיל		
קִטְלָת	קִטּוֹל קִטּוֹל		

(a)  $\text{קִטְ}$  or  $\text{קִטְ}$  occurs frequently in adjectives or participles as the more usual feminine termination. In other nouns it is less frequent, and when it appears is generally found together with the other termination  $\text{קִטְ}$  and is principally employed before suffixes, or to denote the constructed state.

It is to be remarked, that another termination sometimes arises in the feminine of nouns having their last radical  $\text{N}$  quiescent, by contracting the two final vowels of the feminine into another long vowel, as  $\text{קִטְלָת}$  for  $\text{קִטְלָת}$ ,  $\text{מִצְאָת}$  (the participle of *Kal*, from  $\text{מִצָּא}$ ) for  $\text{מִצְאָת}$ . The tonic accent then rests, as may be observed, on the final syllable.

In the preceding cases  $\text{N}$  is frequently omitted, as  $\text{מִנָּה}$  a portion, instead of  $\text{מִנָּה}$  from  $\text{מִנָּה}$ .

\* The vowel of the first radical being arbitrary, has been omitted in this and the following table.

§ 252. The subsidiary vowel, *Segol* or *Pathah*, was only introduced under the final consonant of the masculine in order to render the pronunciation more easy, and therefore whenever a suffix or other termination is added to the feminine segolate form, the subsidiary vowel is again rejected, and ך alone remains before the termination. (a)

XXVIII.—*Of the plural of feminine Nouns.*

§ 253. Feminine nouns, having the termination ך, and not arising from segolate masculine forms, derive their plural from their singular, by merely substituting the termination ות instead of ך, as שנה pl. שנות

§ 254. If the feminine noun ends in ך, and

(a) The original vowel under the second radical is also restored in place of the assimilated vowel, and is afterwards made short if the syllable in which it occurs loses the tonic accent. The following table shows the present segolate form, and the contracted form under which these nouns actually appear before a termination.

Form	קטלת	קטלת	קטלת	קטעת
Contr.	קטלת	קטלת	קטלת	קטעת
	קטלת		קטלת	

arises from a masculine segolate form, the plural feminine is formed from the plural of the masculine noun by changing the termination ים into וַת as מַלְכָּה pl. מַלְכוֹת from מְלָכִים the plural of מֶלֶךְ or מַלְךְ

§ 255. Feminine nouns of the form קְטֹלֶת and קְטֹלָת borrow their plurals from the corresponding form of the feminine קְטֹלָה as יוֹנְקֹת pl. יוֹנְקָה (b)

§ 256. Feminine nouns having the termination ית form the plural from the singular by changing ית into יֹת as עֲבָרִית pl. עֲבָרִיֹת

§ 257. Feminine nouns ending in וַת form their plural by changing וַת into יֹת as מַלְכוֹת pl. מַלְכִּיֹת

§ 258. The plural of feminine nouns having masculine terminations, is formed by adding וַת to the singular, and by preserving or changing the preceding vowels in the same manner as in the plural of masculine nouns.

§ 259. The tonick accent is in all cases placed upon the termination וַת

§ 260. Some feminine nouns take in the plural

(b) The plural of these nouns may also be derived from the corresponding feminine form קְטֹלָה or קְטֹלָה as בּוֹתְרֹת pl. בּוֹתְרָה מַחְרָשׁוֹת pl. מַחְרָשָׁה



the termination ים. (a) and others again take both terminations ים. and ות (b)

§ 261. Some few feminine nouns add the masculine termination ים. to the regular form of the plural, as בְּמֵהַ *a height, pl.* בְּמֹת. and בְּמֹתַיִם

XXIX.—*Of the dual of feminine Nouns.*

§ 262. The dual of nouns which have the feminine termination הַ is formed from the singular by changing הַ of the termination into ת and adding ים.

§ 263. But in nouns of the feminine segolate form, the dual arises by adding the termination ים. to the original form of the noun, (c) as עֲצֻלָּת *sluggishness, du.* עֲצֻלָּתַיִם.

§ 264. The tonick accent is placed on the Pathah of the termination ים.

(a) The following feminine nouns take in the plural the termination ים. viz.— שִׁבְלֵת *an ear of corn, (pl. שִׁבְלִים)* דְּבִלָּה *a cake of figs, דְּבוּרָה* *a bee, דֵּת* *a law, זְמוּרָה* *a vine-branch, חֲטָה* *wheat, יוֹנָה* *a dove, כַּד* *a jar, כֶּסֶּמֶת* *spelt, (pl. כֶּסֶּמִּים)* לְבִנָּה *a brick, נִמְלָה* *an ant, סֵאָה* *a measure, שְׁעֵרָה* *barley, פַּת* *a morsel, (pl. פִּתִּים)* שִׁטָּה *a kind of tree, תֵּאֲנָה* *a fig.*

(b) The following feminine nouns form the plural both in ים and ות viz. אֵימָה *terroure, אֶלְמָה* *a handful, אֲשָׁרָה* *a grove, חֲנִית* *a spear, כֶּכֶר* *a talent, &c.*

(c) By the original form of the feminine is meant, not the masculine noun from which the feminine is derived, but one of the contracted forms which appear in the table at the foot of p. 99.



§ 265. On the addition of the termination, the vowel which is more than one place from the tonick accent, if destructible, is destroyed, (a) as שִׁפָּה *the lip, du.* שִׁפָּתַיִם (b)

XXX.—Of the constructed state of the singular of feminine Nouns.

§ 266. Nouns which have the feminine termination הִ form the constructed from the absolute state by changing הִ into תִ as סוּסָה *const. st.* סוּסֵת. The vowel of the penultimate, if destructible, is then destroyed, as שָׁנָה *a year, const. st.* שָׁנֵת

§ 267. Many nouns of this form adopt the corresponding segolate form for their constructed state, as מַמְלָכָה *a kingdom, const. st.* מַמְלֶכֶת, מִשְׁפָּחָה *a family, const. st.* מִשְׁפָּחַת

§ 268. In the feminine segolate forms, the constructed is the same as the absolute state, as יוֹנִיקָה *a sprout, const. st.* יוֹנִיקַת

§ 269. In other feminine nouns, the only change which takes place in the constructed state, is in the vowel of the penultimate, which, if destructible, is destroyed.

(a) And *Sheva simple* is substituted for it, or if under a guttural, *Sheva compound*.

(b) Some feminine nouns affix the dual termination to the plural, as חוֹמָה *a wall, pl.* חוֹמוֹת *du.* חוֹמוֹתַיִם

XXXI.—*Of the constructed state of the plural of feminine Nouns.*

§ 270. In nouns having the feminine termination הַ, and which are not derived from masculine segolate forms, the constructed arises from the absolute state of the plural by destroying the vowel (if destructible) of the penultimate, as שָׁנָה *a year, pl.* שָׁנוֹת *const. pl.*

§ 271. In nouns ending in הַ, and which, in the masculine, are derived from segolate forms, the constructed plural arises from the absolute form of the singular by throwing away the termination הַ, and then substituting for it ות as מִלְכָּה *const. pl.* מִלְכוֹת

§ 272. Feminine nouns of the form קְטָלָה derive their constructed plural from the other feminine form קְטָלָה by § 254, as יוֹגְקָת *const. pl.* יוֹגְקוֹת as if from יוֹגְקָה

§ 273. In the other forms of the feminine, the constructed arises from the absolute form of the plural by destroying the vowel of the penultimate, if destructible.

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XXXII.—*Of the constructed state of the dual of feminine Nouns.*

§ 274. The constructed state of the dual of feminine nouns is formed from the absolute by

changing the termination ים into ' and by destroying the vowel of the penultimate, as *du*.

יִרְבְּתִי *const. du.* יִרְבְּתִים

### XXXIII.—Of the feminine Noun with suffixes.

§ 275. With regard to the addition of the suffixes to the singular feminine noun, it is to be observed,

1. That in nouns having the feminine termination ה, the grave suffixes are added to the constructed state of the singular, as סוֹסְתְּכֶם from סוֹסָה

2. That in nouns terminating in ה, the light suffixes are added to the absolute state of the noun, ה of the termination being first changed into ת, as סוֹסָה with *suff.* סוֹסְתִי, סוֹסְתְּךָ, סוֹסְתֶיךָ

3. On the addition of the light suffixes, the vowel of the original penultimate (if destructible) is destroyed.

4. Feminine segolate nouns add both the light and grave suffixes to the original form of the noun, (a) as מְלִכָּה with *suff.* מְלִכְתִּי, מְלִכְתְּךָ, מְלִכְתֶּיךָ

5. Feminine nouns of other forms add the suffixes in the same manner as masculine nouns.

§ 276. Plural feminine nouns add both the light and grave suffixes to the constructed state

(a) See note (c) page 101.



of the plural, as פִּוּסָה const. pl. סוּסוֹת with suff. סוּסוֹתַי

XXXIV.—*Of indestructible Vowels as far as relates to Nouns.*

§ 277. Notwithstanding the rules already given, § 69, it is sometimes not easy from the disguised state of a noun to discover whether it contains destructible vowels. In order in some measure to remove this difficulty, those forms in which the vowel of one or more syllables is indestructible, are here collected into one point of view.

§ 278. The vowel then of the *penultimate* is indestructible.

1. In nouns of the form מִסָּב derived from verbs defective in the second radical, as מִגֵּן *a shield*, (from נָגַן) pl. מִגְנִים, מַעֲזָא *a fortification*, (from עָזָא) pl. מַעֲזָיִם

2. In nouns in which the second radical is a guttural, and the vowel of the first radical is *Kometz* substituted for *Pathah* on account of rejected *Dagesh*, such for example are פָּרִיז *violent*, עָרִיז *powerful*, חָרוֹץ *industrious*. These are substituted for פְּרִיז, חְרוֹץ, &c. and make in the plural פְּרִיזִים, חְרוֹצִים &c.

3. In such feminine forms as גְּלוּת *captivity*, חֲזוֹן *vision*.



4. In some few nouns of the form קָטַל as נָכַר *a stranger, const. st.* נָכָר

§ 279. The vowel of the *final* syllable is indestructible.

1. In a few nouns of the form קָטַל as אָבַל *lamenting, pl.* אֲבָלִים *const. pl.* אֲבָלִי, גָּזַל *rapine, f.* גִּזְלוֹת *const. st.* גִּזְלוֹת (a)

2. Of the form קָטַל (put for קָטַאל) as גִּנְבָּה *a robber, טַבָּח a cook.* (b)

3. Of the forms קָטַל and קָטַל (put for קָטַאל and קָטַיל) as סֵפֶר *a book, בְּאַבְּ grief.*

4. In nouns derived from verbs quiescent in the second radical, as זָר *a stranger, (from זָוַר)* *const. pl.* זָרִי

### XXXV.—Of irregular Nouns.

§ 280. The following is a list of nouns which deviate in one or more instances from the preceding rules :

אָב *a father, const. st.* אָבִי *with suff.* אֲבִיךָ *pl.* אֲבוֹת

אָח *a brother, const. st.* אָחִי *with suff.* אֲחִיךָ *pl.* אֲחִים *const. pl.* אֲחִי and אֲחִי

(a) In the same manner יָשָׁן *sleeping, and שָׂמַח rejoicing,* form in the constructed plural יֹשְׁנֵי and שֹׂמְחֵי

(b) To this form also belong פָּרָשׁ *a rider, and נָדָו an arriew, put for פָּרִיאַשׁ and נָדִיאַשׁ and in which both the first and second vowels are indestructible.*

- אֶחָד *one, const. st. אחת fem. אחות*  
 אחות *a sister, pl. אחיות with suff. אחתי also אחותיך*  
 אִישׁ *a man, pl. אנשים const. pl. איש*  
 אִמָּה *a hand-maid, pl. אמהות*  
 אִשָּׁה *a woman, const. st. אישה with suff. אישתך*  
 נָשִׁים *pl. נשותיך*  
 בֵּית *a house, const. st. בית pl. בתים (böttim.)*  
 בֶּן *a son, const. st. בן and בן with suff. בנך בנך*  
 בָּנִים *pl. בני const. pl. בני*  
 בַּת *a daughter, with suff. בתי pl. בנות const. pl. בנות*  
 חָמ *a father-in-law, with suff. חמך*  
 יוֹם *a day, pl. ימים const. st. ימי*  
 בֶּלִי *a piece of furniture, pl. בלים*  
 מַיִם *pl. water, const. st. מים and מימי with suff. מימיכם*  
 עִיר *a city, pl. ערים const. pl. ערי*  
 פֶּה *the mouth, const. st. פי with suff. פיה*  
 רֹאשׁ *the head, pl. ראשים*

### XXXVI.—Of the Numerals & first of the Cardinals.

§281. The numerals (for which distinct forms exist) are either cardinals or ordinals.

אֶחָד *one*, is an adjective, the other cardinals from 2—10 inclusive are substantives; they are either masculine or feminine, and have both an absolute and constructed state.

NUMERICALS FROM TWO TO TEN INCLUSIVE.

	Masc. const.	Fem. abs.	Fem. const.
1. שְׁנֵי	שְׁנֵי	שְׁנַיִם	שְׁנָיִם
2. שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשָׁה
3. אַרְבָּע	אַרְבָּע	אַרְבָּעָה	אַרְבַּעַת
4. חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשָּׁה
5. שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
6. שִׁבְעָה	שִׁבְעָה	שִׁבְעָה	שִׁבְעָה
7. שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה
8. תְּשַׁע	תְּשַׁע	תְּשַׁע	תְּשַׁע
9. עָשָׂר	עָשָׂר	עָשָׂר	עָשָׂר
10. עָשָׂר	עָשָׂר	עָשָׂר	עָשָׂר

§ 282. The cardinal numbers from 11—19 inclusive are formed by compounding עָשָׂר *ten*, with the Hebrew name of the unit to which the ten is united: these compound forms are either masculine or feminine.

§ 283. The masculine forms of 11 and 12 arise from uniting the masculine of the unit to the masculine עָשָׂר and the feminine forms by uniting the feminine of the unit to the feminine עָשָׂר.

§ 284. From 13—19 inclusive, the masculine forms arise by uniting the absolute feminine of the unit to the masculine עָשָׂר and the feminine forms, by uniting the constructed masculine of the unit to the feminine עָשָׂר.

LIST OF CARDINALS FROM ELEVEN TO NINETEEN  
INCLUSIVE.

	Masc.	Fem.
11.	אֶחָד עֶשֶׂר	אַחַת עֶשְׂרֵה
	עֶשְׂתֵּי עֶשֶׂר	עֶשְׂתֵּי עֶשְׂרֵה
12.	שְׁנַיִם עֶשֶׂר	שְׁתֵּי עֶשְׂרֵה
	שְׁנֵי עֶשֶׂר	שְׁתֵּי עֶשְׂרֵה
13.	שְׁלֹשָׁה עֶשֶׂר	שְׁלוֹשׁ עֶשְׂרֵה
14.	אַרְבָּעָה עֶשֶׂר	אַרְבַּע עֶשְׂרֵה
15.	חֲמִשָּׁה עֶשֶׂר	חֲמִשׁ עֶשְׂרֵה
16.	שֵׁשׁ עֶשֶׂר	שֵׁשׁ עֶשְׂרֵה
17.	שִׁבְעָה עֶשֶׂר	שִׁבְעַת עֶשְׂרֵה
18.	שְׁמֹנֶה עֶשֶׂר	שְׁמוֹנֶה עֶשְׂרֵה
19.	תְּשַׁעָה עֶשֶׂר	תְּשַׁע עֶשְׂרֵה

§ 285. עֶשְׂרִים is *twenty*; the other tens from thirty to ninety inclusive, are formed from the plural of the word which denotes the unit by which ten is multiplied—thus,

- 30. שְׁלֹשִׁים
- 40. אַרְבָּעִים
- 50. חֲמִשִּׁים
- 60. שִׁשִּׁים
- 70. שִׁבְעִים
- 80. שְׁמֹנִים
- 90. תְּשַׁעִּים

§ 286. מֵאָה is *one hundred*, and its dual מֵאוֹתִים



*two hundred*; three hundred, four hundred, &c. are formed by prefixing the constructed masculine of the multiplying digit three, four, &c. to מאות the plural of מאה as

300. שלש מאות	700. שבע מאות
400. ארבע מאות	800. שמונה מאות
500. חמש מאות	900. תשע מאות
600. שש מאות	

§ 287. אלף is *one thousand*, and its dual אלפים *two thousand*; the other multiples of a thousand are formed by uniting the constructed feminine of the unit to אלפים the plural of אלף as

3000. שלשת אלפים
4000. ארבעת אלפים
5000. חמשת אלפים
&c. &c.

רבנות, רבן, רבבה is *ten thousand*, רבנותים *twenty thousand*.

The manner in which the intermediate numbers are expressed will be shown in the syntax.

### XXXVII.—Of the Ordinals.

§ 288. The ordinals from one to ten inclusive are exhibited in the following table. They are masculine and feminine. The masculines, with the exception of the first, are formed from the

corresponding cardinal numbers by adding (') and likewise sometimes inserting (') in the last syllable of the primitive.

	<i>Masc.</i>	<i>Fem.</i>
<i>First,</i>	רֵאשֹׁן	רֵאשֹׁנָה
<i>Second,</i>	שֵׁנִי	שֵׁנִית
<i>Third,</i>	שְׁלִישִׁי	שְׁלִישִׁית
<i>Fourth,</i>	רְבִיעִי	רְבִיעִית
<i>Fifth,</i>	חֲמִישִׁי	חֲמִישִׁית
<i>Sixth,</i>	שֵׁשִׁי	שֵׁשִׁית
<i>Seventh,</i>	שְׁבִיעִי	שְׁבִיעִית
<i>Eighth,</i>	שְׁמִינִי	שְׁמִינִית
<i>Ninth,</i>	תְּשִׁיעִי	תְּשִׁיעִית
<i>Tenth,</i>	עֲשִׂירִי	עֲשִׂירִית

The ordinals after ten are expressed by the cardinal numbers.

### XXXVIII.—Of the Article.

§ 289. There is in Hebrew only one article, viz. the *Demonstrative*. It is expressed by ה pre-

(a) The article was originally הָ corresponding with the Arabick article اَل but the ל afterwards assimilated itself to the succeeding consonant, and the letter thus changed was not expressed but merely indicated by the insertion of *Dagesh* in the first letter of the word. The article under its original form very seldom appears.

fixed to the noun which it defines, with *Pathah* followed by *Dagesh*, as שֶׁשֶׁן the sun.

§ 290. If the first letter of the noun is a guttural, (and therefore does not regularly admit *Dagesh*) *Dagesh* is rejected, and a compensation is made by substituting the long vowel *Kometz* instead of *Pathah*, as עֵינַ the eye. See § 60 and § 15.

§ 291. Except 1. When the article is prefixed to a noun which begins with a guttural followed by *Kometz*, ה frequently takes *Segol* instead of *Pathah* or *Kometz*, as הַהָרִים the mountains. See § 78.

§ 292. 2. Some nouns which begin with ה or ח reject as usual *Dagesh*, but nevertheless retain *Pathah* under ה, as חֹדֶשׁ the month. See § 60, note (c)

חֹדֶשׁ with the article prefixed, is written חֹדֶשׁ

### XXXIX.—Of the Pronoun.

§ 293. The pronoun in Hebrew is either *separate* or *inseparable*.

§ 294. The inseparable pronouns are the suffixes. These have been already mentioned in treating of the verb and noun, and will be again discussed when we come to speak of the particle.

§ 295. The inseparable pronouns or suffixes are always united to other words, and are made



use of where a possessive pronoun or an oblique case are intended to be expressed.

The separate pronouns stand by themselves, and are generally employed to denote the nominative case.

§ 296. The separate pronouns are divided into *Personal*, *Demonstrative*, *Relative*, and *Interrogative*.

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PERSONAL PRONOUNS.

<i>Sing.</i>		<i>Plur.</i>	
	אֲנִי, אַתָּה <i>I,</i>		אֲנִי, יְנַחֲנוּ, אֲנִיחֵנוּ <i>we,</i>
<i>m.</i>	אַתָּה, אַתָּה	<i>m.</i>	אַתֶּם
<i>f.</i>	אַתָּה, אַתָּה } <i>thou,</i>	<i>f.</i>	אַתֶּנָּה, אַתֶּנָּה } <i>ye,</i>
<i>m.</i>	הוא <i>he,</i>	<i>m.</i>	הֵם, הֵמָּה
<i>f.</i>	הִיא <i>she,</i>	<i>f.</i>	הֵנָּה, הֵנָּה } <i>they.</i>

הוא throughout the Pentateuch is of the common gender, but when it is used to express the feminine it adopts the vowel of הִיא and is written הִוא

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DEMONSTRATIVE PRONOUN.

<i>Sing.</i>	<i>Plur.</i>
<i>m.</i> זֶה <i>this,</i>	<i>c.</i> אֵלֶּה, אֵלֶּה <i>these.</i>
<i>f.</i> זֹאת, זֹאת	
<i>c.</i> זֶה	

§ 297. These forms of the demonstrative pronoun are sometimes found united to the article.



Thus הַלֵּל and הַלֵּלִים are put for לֵל, לֵלִים (contracted from הַלֵּלִים) is used for לֵל and in the plural הַלֵּלִים and הַלֵּלִים are adopted instead of לֵלִים.

§ 298. The relative pronoun is אֲשֶׁר *who* or *which*. It is invariable in form, and is used to express both numbers, the singular and the plural; and both genders, the masculine and feminine. (a)

§ 299. The interrogative pronouns are מִי *who?* applied to persons, and מַה *what?* when spoken of things.

§ 300. If the following word begins with one of the gutturals הּ חּ or עּ followed by *Kometz*, מַה is substituted instead of מִה as מַה עָשִׂיתָ *what hast thou done?* (b)

§ 301. Sometimes מִה is united to the following word by *Maccaph*. In this case its *Kometz* is changed into *Pathah*, and *Dagesh* is inserted

(a) אֲשֶׁר sometimes appears under the contracted form of אֲ or אַ prefixed to the following word and followed by *strong Dagesh* impressed in its first consonant, as אֲנִי נִתְּנָה *he who has not betrayed us*.

If the first letter of the word is a guttural, and does not therefore regularly admit *Dagesh*, *Dagesh* is omitted, and אַ changes its *Pathah* into the corresponding long vowel *Kometz*, § 60. and § 15. as אַנִּי for אֲנִי but in the same case אַ retains its *Segol* unaltered, as אַחֲרָי. See § 60. note (c).

(b) This change takes place for the same reason as that mentioned in § 75.

in the succeeding letter, § 79, as מַה־לָּכֶם *what to you?* A further contraction then sometimes takes place by the omission of ה and *Maccaph*, and thus uniting the interrogative and the word which it precedes into a single word, as מַה־זֶּה *what is this?*

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**XL.—Of the Particle, and first of the Adverb.**

§ 302. Adverbs are either *primitive* or *derived*.

§ 303. The primitive adverbs are in Hebrew כֵּן, כֵּכָה *thus*, לֹא *not*, פֹּה *here*, שָׁם *there*.

§ 304. Derivative adverbs are,

1. Those which are formed from other parts of speech by the addition of the termination ם as אֱמֶנֶם *truly*, from אֱמֶן *truth*.

2. Substantives without prepositions prefixed, as מְאֹד *very much*, properly *extension, intension*.

3. Substantives *with* prepositions, as לְבַד *alone*, properly *in separation*.

4. Adjectives, particularly in the feminine gender and the constructed state, as רִאשׁוֹנָה *first*, from רִאשׁוֹן, רַבָּת *many times*, from רַב *much*.

5. Infinitives in the absolute state, as עוֹד *yet, besides*, properly *returning*.

6. Pronouns, as זֶה *here*, properly *this, i. e. in this place*, הֵנָּה *hither, i. e. to these places*.

## XLI.—Of the Preposition.

§ 305. Prepositions are either *separate* or *inseparable*.

§ 306. The inseparable prepositions are so called because they are always immediately prefixed to the word which they govern. They are ב *in, with*, כ *as*, ל *to*. To these may be added מ *from, out of*, which is sometimes separate, but more frequently united to the following word.

§ 307. ב, כ and ל are prefixed with *Sheva simple*, except the following word has also *Sheva simple* under its first letter, in which case the *Sheva* of the preposition is changed into *Hirek*, § 82, as לִפְרִי *to the fruit*, for לִפְרִי or unless the first letter of the word has a *compound Sheva*, in which case the first *Sheva* is changed into the vowel with which the *compound Sheva* is compounded, § 85, as כִּאֲרִי *like a lion*, for כִּאֲרִי (a) ב, כ and ל when they immediately precede a syllable marked with the tonick accent, frequently take *Kometz* instead of *Sheva*, (b) as כִּזֶּה *like this*, לִרְדֹּת *to descend*.

(a) If the word commences with N having a *Sheva* under it, then is the vowel of the inseparable preposition and that *Sheva* frequently contracted into another vowel which quiesces with N as לְאֱלֹהִים for לְאֱלֹהִים, לְאֲדָנִי for לְאֲדָנִי. See § 66.

(b) Since monosyllables receive the tonick accent, ב, כ and ל take *Kometz* under them whenever they are placed before a syllable.

§ 308. When **מן** is an inseparable preposition, **מ** assimilates its **ן** to the following consonant, and the presence of the letter thus changed is denoted by the insertion of *Dagesh* in the first letter of the word, as **מִן הָרֶרֶךְ** for **מֶן הָרֶרֶךְ** (*a*) See § 57.

§ 309. When the first letter of the word is a guttural, and does not therefore regularly admit *Dagesh*, **מן** after dropping **ן** changes its *Hirek* into the corresponding long vowel *Tsere*, and thus assumes the form of **מֵ** as **מֵאִישׁ** *from a man*. See § 60, and § 15.

§ 310. The prefixes **ב**, **כ** and **ל** when they precede a noun having the article, displace **ה** and assume to themselves the vowel of the article, as **בְּבֵית** *in the house*, for **בֵּית בְּ**, **כְּאִישׁ** *as the man*, for **אִישׁ כֵּ**. See § 55, 4.

§ 311. The separate prepositions are,

1. Substantives in the constructed state, as **אַחֲרֵי** *behind*, from **אַחֲרֵי** *the hinder part*.

2. Substantives in the absolute state, followed by the inseparable preposition **ל** prefixed to the governed word, as **לְסָבִיב** *round about*, properly *the region circumjacent to*.

3. Substantives in the constructed state, with inseparable prepositions prefixed, as **לְפָנַי** *before*,

(*a*) *Dagesh* is sometimes omitted when the first letter has *Sheva* under it, as **מִנְבִּירָה** for **מִנְבִּירָה**



literally *at the face of*, from לְ and פָנָי the *const. st.* of פָּנִים *a face*.

### XLII.—Of Particles with Suffixes.

§ 312. The pronominal suffixes are added to the inseparable prepositions in the manner shown in the following table. (a)

	Sing.	Plur.
1. c.	נִי נִי	נֵנוּ
2. m.	כֶּה כֶּה	כֵּם
f.	כֶּה	כֵּן
3. m.	וֹ	הֶם
f.	הָ	הֵן

§ 313. The inseparable preposition לְ is prefixed to the suffixes as follows: it is united to the grave suffixes with *Kometz*, according to § 307.

	Sing.	Plur.
1. c.	לִי <i>to me,</i>	לָנוּ <i>to us,</i>
2 { m. } { f. }	{ לָךְ } { לָךְ } <i>to thee,</i>	{ לָכֶם } { לָכֶם } <i>to you,</i>
3 { m. } { f. }	{ לוֹ } { לָהּ } <i>to him,</i> <i>to her,</i>	{ לָהֶם } { לָהֶם } <i>to them.</i>

§ 314. In the same manner the preposition כִּי is united to the suffixes, except that with the suffix of the third person plural it forms כֵּם

(a) If the suffix has a vowel of union the accent is placed on the vowel of union, otherwise it is placed on the suffix.

§ 315. **כּ** before the suffixes assumes the form **כֶּמֶ**. The tonick accent is placed on the **י** except with the grave suffixes, which attract it to themselves.

	<i>Sing.</i>	<i>Plur.</i>
1. c.	כֶּמֶיְנִי	כֶּמֶיְנוּ
2 { m.	כֶּמֶיְכָה, כֶּמֶיְדָה	כֶּמֶיְכֶם, כֶּמֶיְדֶם
{ f.	-----	-----
3 { m.	כֶּמֶיְהוּ	כֶּמֶיְהֶם, כֶּמֶיְהֵם
{ f.	כֶּמֶיְהָ	-----

§ 316. **מֶן** written also **מִמֶּן** is united to the suffixes according to the following example.

	<i>Sing.</i>	<i>Plur.</i>
1. c.	מִמֶּנִּי, מִמֶּיְנִי	מִמֶּנּוּ
2 { m.	מִמֶּיְךָ	מִמֶּכֶם
{ f.	מִמֶּיְהָ	מִמֶּנָּה
3 { m.	מִמֶּנּוּ, מִמֶּיְהוּ	מִמֶּהֶם, מִמֶּיְהֵם
{ f.	מִמֶּנָּה	מִמֶּהֶן

§ 317. **עִם** with, **אֵת** the sign of the objective case, and **אִתָּא** with, are united to the suffixes in the same manner as the inseparable prepositions.

It is to be observed, however, that **עִם** doubles the final **ם** by inserting *strong Dagesh* before the suffixes. **אֵת** with, also inserts *Dagesh* before the suffixes, and then changes *Tsere* into *Hirek*, as **אִתִּי** with *me*. **אֵת** the sign of the objective case, becomes **אִתָּ** before the suffixes, as **אִתִּי** *me*, **אִתָּנוּ** *us*.

§ 318. Certain particles, such as the interjection  $\text{הֵן}$  the adverbs  $\text{עַד}$  yet,  $\text{שֶׁ}$  and  $\text{אֵן}$  particles of affirmation and negation, and  $\text{אֵי}$  where? are united to suffixes in the same manner as verbs. (a)

§ 319. Those prepositions and adverbs, which are properly nouns when they are joined to suffixes, are united to them in the same manner as other nouns. (b)

### XLIII.—Of the Conjunction.

§ 320. Some words are strictly conjunctions, and are never applied in any other manner; such are the following:  $\text{אִם}$  or,  $\text{אֲדָ}$  only,  $\text{אֲף}$  also,  $\text{אֵל}$  that not,  $\text{אִם}$  if,  $\text{אִלּוּ}$  if,  $\text{אֲפֹן}$  least,  $\text{אֲדָקָה}$  only, and the copula  $\text{ו}$  and, which last is always immediately prefixed to another word.

§ 321.  $\text{ו}$  is generally prefixed with *Sheva simple*, except the word begins with  $\text{ב}$ ,  $\text{ס}$  or  $\text{פ}$

(a) The reason seems to be that these particles include the notion of the substantive verb.

(b) The following are examples of prepositions of this kind united to suffixes :

$\text{אַחֲרַי}$  pl.  $\text{אַחֲרַי}$  after, with suff.  $\text{אַחֲרַי}$  &c.

$\text{אַלַּי}$  pl.  $\text{אַלַּי}$  to, towards, with suff.  $\text{אַלַּי}$

$\text{עַד}$  pl.  $\text{עַדִּי}$  until, with suff.  $\text{עַדִּי}$

$\text{עַל}$  pl.  $\text{עַלַּי}$  upon, with suff.  $\text{עַלַּי}$

$\text{תַּחַת}$  under, with both plural and singular suff. as  $\text{תַּחַתִּי}$

$\text{תַּחַתְּכֶם}$

in which case it quiesces with *Shurek*, as וְיִקְלֹךְ for וְיִקְלֹךְ (a)

§ 322. ו also quiesces in *Shurek* if the word to which it is prefixed begins with a letter having *Sheva simple* under it. (b) See § 84.

Except in words beginning with ו in which ו takes *Hirek* instead of *Shurek*, and this *Hirek* becomes quiescent in the ו as וְיִהְיֶה for וְיִהְיֶה. See § 82.

§ 323. When ו is prefixed to a word which has compound *Sheva* under the first letter, ו takes under it the vowel with which *Sheva compound* is compounded, as וְאֶרְבֵּן for וְאֶרְבֵּן (Ps. cxxxii. 8.) See § 85.

§ 324. When ו comes immediately before a syllable marked with the tonick accent, it frequently takes under it *Kometz* instead of *Sheva*.

§ 325. Other conjunctions are either properly,

1. Pronouns, as וְאֵשֶׁר that, וְכִי that, because.

2. Nouns used as adverbs and preceded by prepositions, as בְּטֶרֶם before that, literally "in that which is not yet."

3. Adverbs and prepositions compounded with other conjunctions, as וְאַשֶׁר יַעַן since that, וְאַחֵר

(a) *Shurek* is adopted before ב and ה on account of the too great similarity in the sound of those letters to that of ו

(b) ו also sometimes take *Hirek* instead of *Sheva simple* when it is prefixed to certain words which begin with ח or ח and *Sheva simple*, as וְחַיִּיתָם (Josh. viii. 4.)



אֲשֶׁר *after that*, כִּי *since*, עַקֵּב *seeing that*, אֲף כִּי *besides that*. In these compound conjunctions אֲשֶׁר or כִּי are frequently omitted, and the first word alone retains the signification of the conjunction, as for example, עַקֵּב *since*, עַל *because*, עַד *until*, which are put for אֲשֶׁר עַקֵּב *&c.*

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#### XLIV.—Of the Interjection.

§ 326. Some interjections are merely imitations of the natural sound, occasioned by a sudden emotion of the mind, as אַח *ah! alas!* הֵאָח *well done*, הֵי *woe*.

§ 327. Other interjections are properly verbs in the imperative mood, as לָכֵן, לָכֵה *come!* כִּי *for* בָּעִי *pray!*

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#### XLV.—Of Vaw conversive.

§ 328. Besides performing the office of a conjunction, ו is sometimes prefixed to the futures of verbs, in order to give them the force of a preterite. ו when it is used in this manner, is called ו *conversive of the future*.

§ 329. ו conversive of the future is prefixed to the verb which it influences, with *Pathah* followed by *Dagesh*, as וַיִּקְטֹּל *he slew*. (a)

(a) If the first letter of the word has *Sheva* under it, *Dagesh* is frequently omitted, as וַיִּקְדֹּשׁ (Gen. ii. 3.)

§ 330. In the first person of the future, *Dagesh* is omitted, and ׀ is prefixed with *Kometz* instead of *Pathah*, as ׀אֶקְטֹל See § 59. § 60. and § 15.

§ 331. Where two forms of the future exist, ׀ conversive is united to the apocopated or shorter form.

§ 332. After ׀ conversive has been prefixed the accent is removed from the last syllable to the penultimate, provided the future ends with a radical letter, and the penultimate is an unmixed syllable.

§ 333. After the removal of the accent, if the last syllable is mixed and contains a long vowel, that long vowel is changed into a corresponding short one, as from יִפְקֹד is formed יִפְקֹד See § 72. 1.

§ 334. ׀ is also prefixed with *Sheva simple* to the preterites of verbs, and then sometimes gives them the force of the future. ׀ in this case is called ׀ *conversive of the preterite*.

§ 335. The tonick accent, when it naturally rests upon the penultimate of the preterite, is transferred to the last syllable on the addition of ׀ conversive, as ׀קִדְּשֵׁתִי *I will make holy*, from קִדְּשֵׁתִי

§ 336. By the removal of the tonick accent, the vowel on the antepenultimate is not destroyed but receives the euphonick accent, as ׀שְׁכַנֵּתִי *I will dwell*.

XLVI.—*Of the Paragogick Letters.*

§ 337. By paragogick letters, we mean certain letters added to words which do not in general change the signification, although they frequently increase its force.

§ 338. The paragogick letters are ו ה א and נ

§ 339. א paragogick is sometimes added to the third persons plural of the preterites and futures of verbs, as הִלְכוּ א (Jos. x. 24.) יָנְשׂוּ א (Jer. x. 5.)

§ 340. ה paragogick is added with *Kometz*,

1. To nouns. In some cases it does not appear to alter the original signification of the word, as לַיְלָה *night*, from לַיִל. In others it has the force of a preposition, denoting motion to a place, as אֶרֶץ *to the earth*, from אֶרֶץ.

When ה paragogick is added to feminine nouns the feminine termination הַ is first changed into תַּ, as אֵימָתָה *terroure*, from אֵימָה.

When added to segolate nouns, it is affixed to the original form of the noun. (a)

The place of the tonick accent is not altered

(a) Thus the forms קוֹל and קוֹל take the forms קוֹלִי and קוֹלִי before ה paragogick, as מוֹתָה, מוֹתָה; בֵּית, בֵּיתָה. The plural שְׂכִימִים with ה paragogick becomes שְׂכִימָהּ.

by the addition of ה paragogick to nouns, and the preceding vowels of the word consequently remain unchanged.

2. To pronouns, as הֵמָּה, הֵנָּה *they*, לָכֵּן *to you*. (a)

3. To particles, as שָׁמָּה *there*, from שָׁם (b)

4. To verbs, (c) and it deserves particular attention, when applied to the imperative and future, as it is then supposed to convey a peculiar emphasis; it is used,

*First.* When an exhortation or resolution is to be expressed, as נִגְתְּקָה *let us burst asunder*. (Ps. ii. 3.)

*Secondly.* In denoting a wish or request, and in this case the verb is frequently accompanied by the particle נָא as נַעֲבֹרָה־נָא *let us pass through*. (Numb. xx. 17.)

*Thirdly.* After certain particles which may be expressed in English by *that*, as וְאִדְּבָרָה *that I may speak*. (d)

§ 341. The segolate forms of the imperative,

(a) It is also added to pronouns with *Segol*, as אֵלֶּה *those*.

(b) ה paragogick is also added to particles with *Tsere*, as הִנֵּה *behold*, from הֵן and with *Segol*, as אֲנִי *whether*, from אֵן

(c) ה paragogick, when applied to the preterites of verbs has been already mentioned. See § 114. 2.

(d) ה paragogick is also sometimes added to the futures of verbs which are preceded by ו conversive, particularly when the verb is in the first person, as וְאִמְרָה *I*. ix. 3.)



viz. קָטַל and קָטַל assume the original contracted forms קָטַל and קָטַל before הַ paragogick, as שִׁכְבָּה שִׁכְבָּה, שָׁמְרָה שָׁמְרָה

§ 342. הַ paragogick, when applied to the future and imperative, receives the tonick accent in all those parts of the verb where the adformants ו or י would receive it, as אֶשְׁמְרָה in other parts of the verb the original place of the accent is not changed, as *fut. Hiph.* אֶנְקִירָה

§ 343. On the removal of the accent, the vowel of the penultimate of the augmented verb (if destructible) is destroyed, as may be seen in the foregoing examples.

§ 344. ו paragogick is added to nouns with *Howlem* and י paragogick with *Hirek*. (a) Both of these take the tonick accent upon their own vowels, and destroy the preceding vowels of the word to which they are united.

§ 345. ו and י paragogick give to the noun to which they are applied the force of the constructed state, as מִלְאֲתִי מִשְׁפָּט *full of judgment*, (Isa. i. 21.) for מִלְאֲתָא, חִיתוֹ אָרֶץ *the beasts of the earth*, for חִית־אָרֶץ (Gen. i. 24.)

§ 346. י paragogick is sometimes added to the third person plural of the preterite and fu-

(a) י paragogick is sometimes also added to particles, as מִנִּי־בֵטָן (Isa. xli. 3.)

ture, (a) as יִדְעוּן for יָדְעוּ (Deut. viii. 3.) יִשְׁכְּבוּן for יִשְׁכְּבוּ (1 Lam. ii. 22.)

§ 347. On the addition of ׀ paragogick, if the tonick accent is on the last syllable of the verb, its place is not altered, but if the accent was originally on the penultimate, it is transferred to the final syllable, as יִשׁוּבוּן from יִשׁוּבוּ (1 Kings viii. 35.)

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#### XLVII.—*Of the change of Accent.*

§ 348. The tonick accent is sometimes transferred from the penultimate to the last syllable, and at other times from the last syllable to the penultimate.

§ 349. The accent is removed from the penultimate to the last syllable.

1. On account of ׀ conversive being prefixed to the preterite.

2. On account of the addition of ׀ paragogick. This and the preceding case have been already discussed. See § 335, and § 347.

§ 350. The accent is removed from the last syllable to the penultimate.

1. On account of ׀ conversive being prefixed

(a) ׀ paragogick is likewise sometimes added to those persons of the verb which terminate in the adformant ׀, as תַּעֲשִׂין for תַּעֲשִׂי (Ruth iii. 4.)

to the future. This case also has been already treated of. See § 332.

2. When a peculiar emphasis is intended to be conveyed in order to shew a strong emotion of the mind. This retraction of the accent is frequently employed in imperatives and futures, which express command, exhortation, entreaty, &c. Where two forms of the future exist, the shorter or apocopated form is adopted. After the retraction of the accent, if a long vowel occurs in the final syllable of the future, it is made short, provided that syllable is mixed, as *אַל-תִּשָּׁב* *do not refuse*, for *תִּשָּׁב* which is again put for *תִּשָּׁב*. See § 72. 1.

3. The accent is removed from the last syllable to the penultimate as often as the immediate concurrence of two accents produces a disagreeable effect on the ear. This happens whenever two words come together, and the first of the two words has the tonick accent on the last syllable, and the last on the first. In order to prevent this inconvenience, the accent on the last syllable of the first word is removed to the penultimate, provided at the same time that the syllable of the penultimate is unmixed, and the two words are closely connected in sense, *פָּתַח צִוֵּר* *he opened the rock*, not *פָּתַח צִוֵּר* (Ps. cv. 41.)

4. The accent is transferred from the last syllable to the penultimate when it constitutes

one of the pauses enumerated in § 44, (*a*) provided at the same time that the word in which it occurs terminates in a vowel or a quiescent consonant.

§ 351. The removal of the accent to the penultimate, on account of the pause, sometimes takes place without any alteration in the word, as פָּלֵן for פָּלֵן (Ps. xxxvii. 20.) In the following cases, however, a further change arises.

1. The final vowel of verbs which was destroyed before the asyllabick adformants is restored, in order that it may receive the pausing accent, as יָקֵל for יָקֵל from יָקֵל (2 Kings iii. 26.) תִּשְׁמְרֵן for תִּשְׁמְרֵן from יִשְׁמֹר (Exod. xxxi. 13.)

If *Pathah* was the final vowel it is not only restored but changed into the long vowel *Kometz*, as הִלְכָה for הִלְכָה (Isa. xli. 2.)

2. We have already seen that verbs quiescent in the third radical ה sometimes throw away ה before the asyllabick adformants. Upon the retraction of the pause, the original radical ' is restored before the adformants instead of ה (*b*)

3. Nouns of the form קָטִי (derived from one

(*a*) Of these pauses *Silluk*, *Athnach*, and *Merca* with *Machpach* generally occasion a retraction of the accent and consequent change of vowels, the others not so frequently.

(*b*) The original *Pathah* is also restored, and then changed into *Kometz* by the preceding rule, as נִמְצִי for נִמְצִי or נִמְצִי from נִמְצִי (Numb. xxiv. 6.)

The third person singular feminine of the preterite in verbs



of the original forms קָטַן, קָטַן, קָטַן on the retraction of the pause retain *Hirek*, but restore the original vowel under the first radical, as קָטַן for קָטַן from קָטַן (1 Kings x. 7.) יָפִי for יָפִי from יָפִי (Isa. iii. 24.)

If the original vowel is *Tsere*, it is sometimes changed on the retraction of the pause into *Segol*, as מָרִי for מָרִי from מָרִי (Ezek. ii. 8.)

4. The apocopated futures of verbs quiescent in the third radical ה of the form יְהִי substitute *Segol* under the first radical instead of *Sheva*, in order to receive the pausing accent, as יְהִי for יְהִי (Ps. xxxiii. 9.) יְהִי for יְהִי (Isa. xxxviii. 21.) (a)

5. If the pause falls upon a word united to the pronominal suffix ה in such a manner that ה is not immediately preceded by a vowel, one of the following methods is adopted in order that the pause may, according to rule, rest upon the penultimate.

of this kind assumes, upon the retraction of the pause, two different forms, *first*, that of גָּלִיָּה for גָּלִיָּה from the original form of the verb גָּלִי as חָסִיָּה for חָסִיָּה (Ps. lvii. 2.) *Secondly*, that of גָּלִתָּה for the present form גָּלִתָּה as עָשִׂתָּה for עָשִׂתָּה (Gen. xxvii. 17.)

(a) The reason for this rule appears to be that the lengthened form of the future of these verbs had originally *Segol* under the preformant, as יְהִיָּה. This *Segol*, which after apocoping the word was transposed and changed into *Hirek*, in order to quiesce more easily with י is restored on the retraction of the pause, in the same manner as in the preceding rule.

*First.* *Segol* is inserted between the suffix and the word, and it then receives the pause, as  $\text{דְּבָרְךָ}$  thy word, for  $\text{דְּבָרְךָ}$  (Gen. xlvii. 30.)

*Secondly.* The suffix  $\text{ךָ}$  is changed into  $\text{ךֹ}$ , the pause is then placed upon *Kometz*, and the preceding vowel, if destructible, is destroyed, as  $\text{הִשְׁמַרְךָ}$  for  $\text{הִשְׁמַרְךָ}$  (Deut. xxviii. 24.) (a)

§ 352. The foregoing changes arise upon transferring the pause from the last syllable to the penultimate; the following are those which take place when the pause retains its natural situation.

1. *Pathah* in the last syllable or penultimate of a word, and *Segol* in the penultimate of segolate nouns, (if the pausing accent falls upon either of these vowels) are frequently changed into *Kometz*, as  $\text{עֲמַרְךָ}$  for  $\text{עֲמַרְךָ}$  and  $\text{יֵשֶׁבֶךָ}$  for  $\text{יֵשֶׁבֶךָ}$  (Ps. i. 1.)  $\text{הִנֵּפֶשׁ}$  for  $\text{הִנֵּפֶשׁ}$  (Num. vi. 11.)

2. *Tsere* in the final syllable of verbs, if the pause rests upon it, is frequently changed into *Pathah*, in order to present a fuller sound to the ear, as  $\text{יִלְךָ}$  for  $\text{יִלְךָ}$  (Job. xxvii. 21.)

3. The adformants  $\text{י}$  and  $\text{י}$ , sometimes as we have seen receive  $\text{י}$  paragogick. In this case the

(a) The second of these methods is always adopted when the pause falls upon the particles  $\text{אֵת}$  and  $\text{עִם}$  or the prefixes  $\text{ב}$  and  $\text{ל}$  united with  $\text{ךָ}$  as  $\text{אֵתְךָ}$ ,  $\text{עִמְךָ}$ ,  $\text{בְּךָ}$ ,  $\text{לְךָ}$  put  $\text{אֵתְךָ}$ ,  $\text{עִמְךָ}$  &c.

accent, if a pause, is not retracted to the penultimate, but the original vowel of the tense is notwithstanding restored, as יִלְקֹטוּן for יִלְקֹטוּ from יִלְקֹט.

§ 353. The pronoun אֲנִי *I*, when it receives the pause, is written אָנִי

§ 354. If two or more words are connected together by *Maccaph*, we have seen that they all lose the tonick accent except the last. See § 53.

If therefore any one of the syllables which precede *Maccaph* is mixed and contains a long and pure vowel, that long vowel is changed into a corresponding short, as אֶת־הָעָם *the people*, for אֶת־כָּל־מְלָכִים *all kings*, for כָּל־ See § 72. 1. and § 15.

§ 355. If a long and *impure* vowel is found in a mixed syllable before *Maccaph*, it is retained and receives the euphonick accent, as אֶת־הַבְּרִית *the sign of the covenant*, (Gen. ix. 12.) See § 72. 2.



## PART III.

## SYNTAX.

CHAP I.—*Of the Article.*

§ 356. THE article in Hebrew is applied nearly in the same manner as the definite article in English. It is to be observed, however,

That it is not used before substantives which are already sufficiently defined, either 1. because they are proper names, or 2. because they are united to a suffix, or 3. because they are immediately followed by another substantive, as אָבִי *my father*, יְהוָה *the word of the Lord*.

§ 357. If two substantives come immediately together, the first of which requires to be defined by the article, it is omitted with the first noun on account of the preceding rule, but prefixed to the second, as אֲנָשֵׁי הַמִּלְחָמָה *the men of war*. (Numb. xxxi. 49.)

§ 358. When a substantive is qualified by an adjective, and the article in English should precede the adjective, it is in Hebrew prefixed both to the substantive and adjective, הָעִיר הַגְּדוֹלָה *the great city*. (Gen. x. 12.)



If the substantive in Hebrew does not admit the article, it is merely prefixed to the adjective, as **יָדְךָ הַחֲזָקָה** *thy strong hand*. (Deut. xi. 7.)

§ 359. The article is placed before the pronouns **הוּ** and **זֶה** in the same manner as it is prefixed to adjectives. It is likewise prefixed to the vocative case, as **הַשָּׁמַיִם** *O heavens!* (Deut. xxxii. 1.) (a)

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II.—*Of the Noun, and first of its absolute and constructed state.*

§ 360. If two substantives come immediately together which signify the same thing, they are both put in the absolute state, as **אִשָּׁה אֶלְמָנָה** *a woman, a widow*.

361. If two substantives come immediately together which signify *different* things, the first is put in the constructed, and the second in the absolute state, as **דִּבַּר שָׁקֶר** *a speech of falsehood*. (b)

§ 362. The first of the two substantives is also sometimes put in the constructed state when

(a) The article in general is not prefixed to the predicate of a phrase, except when a peculiar emphasis is intended to be conveyed, as in **הַמָּקוֹם קָדֹשׁ הוּא** “*that place is holy*.”

(b) The relation between the two substantives is sometimes expressed by the intervention of the preposition **לְ** as **מִזְמֹר לְדָוִד** *a psalm of David*.

they are connected by a preposition, as שְׂמֵחַת בְּקִצִּיר *joy in the harvest*. (Isa. ix. 2.)

§ 363. A substantive is sometimes put in the constructed state when it immediately precedes the relative אֲשֶׁר on account of the substantive understood in the relative, as אֲשֶׁר מְקוֹם *the place in which*. (Gen. xl. 3.) (a)

§ 364. The interrogative pronouns מִי *who?* and מָה or מַה *what?* when they follow a substantive, sometimes place it in the constructed state on account of the substantive, which is understood in the interrogative, as הַכֵּמֶת מָה *wisdom in what thing?* (Jer. viii. 9.)

§ 365. If two substantives come immediately together, the first of which declares the number, weight, or measure of the second, then are both of these substantives, contrary to the general rule, put in the absolute state, as אֵיפָה שְׁעָרִים *a measure of barley*.

§ 366. If an adjective and substantive come immediately together, and the substantive declares the cause, manner, property, part affected, or is in any way governed by the adjective, then is the adjective put in the constructed state, as גָּדוֹל הָעֵצָה *great in counsel*.

(a) The constructed state is sometimes used to express relations which would be denoted in other languages by a preposition, as בְּרִית רְאשָׁנִים *the covenant with their ancestors*. (See Levit. xxvi. 45.)

§ 367. But verbal adjectives are sometimes put in the absolute state before the substantives which they govern, as יְדָעָה אֶת יְהוָה *the knowledge of the Lord*. (Isa. xi. 9.) Two substantives in Hebrew are sometimes both put in the absolute state, when the general analogy of the language would lead us to expect that the first should be in the constructed state, as אֱמָרִים אֱמֶת *words of truth*, literally *words, truth*. (Prov. xxii. 21.)

### III.—Of collective Nouns, and of the Plural of Excellence.

§ 368. Collective nouns are,

1. Those which denote in the singular an aggregate of many individuals, each of which is designated by a different name from that of the aggregate. Nouns of this kind cannot be employed for the individuals contained under them taken distributively. Such are the words *army*, *senate*, &c.

2. Such as, like the former, denote in the singular an aggregate of many individuals, each of which is also *properly* expressed by another word, but which nevertheless may be used with a noun of number prefixed to the singular, in order to denote distributively the several individuals contained under the common appellation, as צֹאן *a flock*, בָּקָר *a herd*, חֲמִשָּׁה בָּקָר *five oxen*.



3. The names of the founders of nations and families, put for the nations and families themselves, as **יִשְׂרָאֵל** *Israel*, for the *Israelites*, **מֹאָב** *Moab*, for the *Moabites*.

§ 369. A noun having a singular meaning is sometimes put in the plural number in order to express pre-eminence or authority, as **אֲדָנִים** *a lord*, from **אֲדֹנָן** (Isa. xix. 4.) **אֱלֹהִים** (*a*) the name of the Supreme Being, from **אֱלֹהִהוּ**. A plural of this kind is denominated by grammarians the *Plural of Excellence*.

#### IV.—Of the comparative and superlative degree.

§ 370. There are no peculiar forms of the adjective in Hebrew to denote the comparative and superlative degree.

§ 371. The comparative degree is expressed by the adjective in its absolute state, followed by the preposition **מִן** prefixed to the term of comparison, as **מִתּוֹק מִדְּבַשׁ** *sweeter than honey*.

§ 372. The superlative degree is expressed,

1. By the article prefixed to the adjective, as "*David was (הַקָּטָן) the least,*" literally *the little*. (1 Sam. xvii. 14.)

(a) The plural noun **אֱלֹהִים** is also used in speaking of the heathen gods. See 1 Kings xi. 33.

**אֲדָנִי** *my lords*, when applied to the Supreme Being is always written with *Kometz* instead of *Pathah*, thus **אֲדֹנִי**.



2. By a pronoun, which serves to define the word in the same manner as the article in the former case, as מִן־הַגָּדֹלִים וְעַד־הַקְּטָנִים “*from the least to the greatest of them.*” (Jonas iii. 5.)

3. By repeating the noun in the plural number, as קִדְּשֵׁי קִדְּשׁ holiest, literally *holy of holies.*

#### V.—Of the construction of Nouns.

§ 373. When an adjective and a substantive in Hebrew come immediately together, (*a*) the substantive is generally placed first, as בֶּן־הָחָכָם *a wise son.*

§ 374. The adjective is also placed after the substantive when they form the subject and predicate of a grammatical phrase, (*b*) as תּוֹרַת יְהוָה תְּמִימָה “*the law of the Lord is perfect.*” (Ps. xix. 8.)

(*a*) That is, not having the substantive verb between them, either expressed or understood.

(*b*) Every discourse consists of phrases. The simplest phrase consists of a subject of which something is affirmed, and a predicate which declares *that something* to be true of the subject.

Thus in the phrase “*Socrates is teaching,*” the predicate *teaching* is declared of the subject *Socrates.*

The predicate and the subject are connected by the substantive verb *is, was, &c.*

The predicate and substantive verb may sometimes be expressed by a single word. Thus in the former example “*Socrates is teaching,*” is equivalent to “*Socrates teaches.*” A

If, however, a peculiar emphasis is intended to be expressed, the adjective frequently precedes, as *גָּדוֹל עוֹנִי* *great is my sin.* (Gen. iv. 13.)

§ 375. Nouns in Hebrew in the following cases stand alone, although in English they would generally be preceded by a preposition.

1. When they denote place, and answer to the question *where? whither?* as *פֶּתַח הָאֹהֶל* “*at the door of the tent,*” *הַשָּׂדֶה* “*to the field.*”

2. When they relate to space, and answer to the question *how much? how far?* as “*the water rose fifteen cubits,*” (*חֲמִישׁ עֶשְׂרֵה אַמָּה*) (Gen. vii. 20.)

3. When they denote time, and answer to the question *when? how long?* as *עָרַב* *in the evening,* *הַלַּיְלָה* *by night.*

4. When they signify the part affected, (*a*) as *הָלָה אֶת־רַגְלָיו* “*he was disordered in his feet.*” (1 Kings xv. 23.)

## VI.—General observations on Nouns.

§ 376. Adjectives in Hebrew are sometimes put for substantives, and substantives for adjectives.

word thus compounded is called in grammar a verb, and considered as part of a phrase may be denominated a compound predicate.

(*a*) Or whenever in Latin the words *quoad* or *secundum* may be supplied before the noun.

An adjective is used instead of a substantive,

1. When the adjective denotes a quality ordinarily united to a certain subject, and to that only. The substantive which denominates the subject is then frequently omitted, and the adjective takes its place, as יְמִין *"the right,"* prop. *"the right side,"* or *"the right hand."*

2. When the adjective is employed as an ornamental epithet. The adjective in this case is used instead of the substantive to which it was first applied, as אֲבִיר *"the powerful,"* used for the Supreme Being, (Gen. xlix. 24.)

3. An adjective in the feminine, and sometimes in the masculine gender, is frequently used to denote an abstract substantive, corresponding in signification with the adjective, as תְּהִימָה *innocence.*

§ 377. In the following cases, on the contrary, a substantive is substituted for an adjective :

1. When the substantive and adjective in English come into immediate connection with each other. In this case the word which holds the place of the substantive may be either in the absolute or constructed state, as אֱמָתִים אֲמָתִים or אֲמָתֵי אֱמֶת *true words, literally words (which are) truth, or words of truth.* (a)

(a) If a possessive pronoun should in English precede the adjective, the corresponding suffix is united to the substantive



2. When the adjective in English denotes the matter of which any thing is formed, it is expressed in Hebrew by placing a corresponding substantive after that which it is intended to qualify, and putting the first of the two nouns in the constructed state, as כֶּסֶף בְּלִי *silver vessels*, i. e. *vessels of silver*. (a)

3. A substantive may be substituted for an adjective when the adjective should form the predicate of a phrase, as וְהָיוּ קָדְשׁ *they shall be holy*, literally *holiness*. Sometimes the substantive thus substituted is preceded by the preposition בַּ as קוֹל יְהוָה בִּכְחָ *the voice of the Lord is powerful*, literally *in power*. (Ps. xxix 4.)

§ 378. A substantive is sometimes repeated in order to denote,

1. A great quantity, as בְּאֲרוֹת בְּאֲרוֹת חֶמֶר *mere asphaltum pits*. (Gen. xiv. 10.)

2. Distribution, as יְעָרָר יְעָרָר *herd by herd*. (Gen. xxxii. 17.)

which in Hebrew occupies its place, as הַר קָדְשִׁי *my holy mountain*, literally *the mountain of my holiness*. (Ps. ii. 6.)

In the example given in the text, the noun which stands for the substantive precedes; sometimes, however, the noun which is substituted for the adjective comes first, as יָד בְּחֹזֶק *with a strong hand*, or *with strength of hand*. (Exod. xiii. 3.)

(a) Many other adjectives which are wanting in Hebrew are supplied by a substantive preceded by a preposition, as עֲבוֹדָה בַּשָּׂדֶה *work in the field*, i. e. *rural work*. (Exod. i. 14.)



3. Diversity; and in this case the two nouns are united by the conjunction ו as אָבֹן וָאֶבֶן *different weights*. (Deut. xxv. 13.)

4. A strong affection of the mind, as אֱלֹהֵי אֱלֹהֵי *my God, my God!* (Ps. xxii. 2.)

### VII.—Of the Numerals.

§ 379. The cardinals from 3—10 are used in the feminine form with masculine nouns, and in the masculine form with feminine nouns, as שִׁבְעָה בְּרִשִּׁים *seven lambs*, שִׁבְעַת בְּרִשֹּׁת *seven ewes*.

§ 380. The cardinals from 2—10 (*a*) are placed,

1. In the constructed state before their substantive, as יָמִים שְׁלֹשָׁה *three days*. (*b*)

2. In the absolute state before their substantive, as בָּנִים שְׁלֹשָׁה *three sons*.

3. In the absolute state *after* the substantive, as בָּנוֹת שְׁלוֹשׁ *three daughters*.

§ 381. In the same manner מֵאָה *a hundred*, is united to its substantive, as שָׁנָה מֵאָה or מֵאֹת שָׁנָה *a hundred years*.

§ 382. The cardinals from 2—10 are almost

(*a*) אֶחָד *one*, is an adjective, and has the same construction as other adjectives; the remaining numerals from 2—10 are properly substantives, either in the constructed state or taken adverbially.

(*b*) Properly *a triad of days*.

always united to plural substantives, as in the preceding examples.

§ 383. The cardinals from 11—19 are also united to plural substantives. With the exception of some few, as יום *a day*, שנה *a year*, איש *a man*, &c. which are joined to these numerals in the singular number, as יום עשר ארבעה *fourteen days*. (Exod. xii. 6.)

§ 384. The cardinals which are multiples of ten, from 20—90, have *generally* the substantive in the singular number when they precede the substantive, as עשרים עיר *twenty cities*. (Judg. xi. 33.) but *always* in the plural when the numeral follows the substantive, as אמות עשרים *twenty cubits*. (2 Chron. iii. 3.)

§ 385. In the cardinals below a hundred, which are formed by combining multiples of ten with the units, the substantive is placed,

1. In the singular number after the numeral, as שנה וששים ושתיים *sixty-two years*. (Gen. v. 20.)

2. In the plural number before the numeral, as השבועים וששים ושנים *sixty-two weeks*. (Dan. ix. 26.)

3. The substantive is repeated after each part of the compound number, so as to be united with the lesser number in the plural, and the greater in the singular, as שנה ושבועים וחמשים *seventy-five years*. (Gen. xxiii. 1.)

§ 386. Nearly in the same manner are formed

the intermediate numbers above a hundred, viz. by uniting the simple numbers of which they are compounded, by the conjunction ו and it may be observed that the greater number either precedes the less, as מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים *a hundred and twenty-seven years*, or the less the greater, as חֲמִשָּׁה שָׁנִים וּמֵאָה שָׁנָה *a hundred and five years*.

§ 387. There is frequently an ellipsis of some substantive between the numeral and the substantive which is united to it when the latter denotes any thing that can be measured, or weighed, as אֶלֶף כֶּסֶף *a thousand (pieces of) silver*. (Ruth iii. 15.) שֵׁשׁ שְׁעָרִים *six (measures of) barley*.

§ 388. The ordinals which follow ten have no peculiar form in Hebrew to express them, but wherever they are required, the cardinals are used in their stead.

§ 389. When the cardinals are used as ordinals, the substantive may either precede or follow the numeral. If the substantive precedes, it is put in the constructed state, as בְּשָׁנָה עֶשְׂרִים וְשִׁבְעִי *in the twenty-seventh year*. (1 Kings xvi. 10.) if the numeral precedes, both it and the substantive are put in the absolute state, as יוֹם עֶשְׂרִי בְּשַׁבָּעָה *on the seventeenth day*. (Gen. vii. 11.)

§ 390. The cardinals are sometimes used even where a peculiar form of the ordinal exists, more



particularly in numbering years, or the days of the month or week, as שְׁתַּיִם בְּשָׁנָה *in the second year*, (1 Kings xv. 25.) בְּאַחַד לַחֹדֶשׁ *on the first of the month*. (Gen. viii. 15.)

§ 391. The distributives are expressed by doubling the cardinals, as שְׁנַיִם שְׁנַיִם *two by two*. (Gen. vii. 9.)

§ 392. "Once," is denoted by פַּעַם; "twice," by its dual פַּעַמַּיִם; "thrice," by שְׁלֹשׁ פַּעַמַּיִם.

§ 393. Numeral adverbs of the kind just mentioned may also be expressed by the corresponding cardinals taken adverbially, as אַחַת "once," שְׁתַּיִם "twice," שְׁלֹשׁ "thrice."

§ 394. The dual of the cardinals is made use of to express numerals of multiplication, as אַרְבַּעַתִּים "four fold," שִׁבְעָתִים "seven fold."

#### VIII.—Of Pronouns personal, interrogative, and demonstrative.

§ 395. The oblique cases of the pronouns are expressed by the suffixes;(a) and on the other hand, the separate pronouns are used merely to

(a) The pronominal suffixes, when united to nouns, are usually rendered in English by the possessive pronouns *mine, thine, &c.* but they may be considered with more propriety as the genitive cases of the substantive pronouns, as שְׁמִי *thy name, or the name of thee.*



denote the nominative case. The following, however, are exceptions,

1. When a peculiar emphasis is intended to be conveyed, the pronoun which has been expressed by a suffix is sometimes repeated as a separate pronoun, with or without a conjunction intervening. The separate pronoun is then in an oblique case, as *בָּרַכְנִי נָם אֲנִי* *bleſs me, even me.* (Gen. xxvii. 34.) *אֲתֶם פְּנִיכֶם* *your car-cases, even yours.*

2. The suffixes, when united to certain particles, such as *אֵן, יֵשׁ, עוֹד* are in the nominative case, as *אִם יִשָּׁךְ מוֹשִׁיעַ* *if thou ſaveſt.* (Gen. xxiv. 42.) *אֵינְכֶם מֵאֱמִינִים* *ye did not believe.* (Deut. i. 32.)

§ 396. The suffixes when united to the verb are generally in the accusative case; sometimes, however, they denote relations, which are usually expressed by the aid of prepositions, as *נָתַתְנִי* *for* *נָתַתָּ לִי* *thou haſt given to me.* (Jos. xv. 9.)

§ 397. The personal pronoun corresponds in gender and number with the noun for which it has been ſubſtituted. The following exceptions, however, to this rule ſometimes occur:

1. A pronoun of the ſecond or third perſon may be in the maſculine gender, although the antecedent to which it refers is feminine, as *אֲתֶם* (Ezek. xiii. 20.) *כֶּם* (xiii. 19.) *הִמָּה* (Ruth i. 22.) in which examples the maſculine form of the pronoun is applied to women. This anomaly

may be accounted for by supposing that originally the masculine and feminine of the pronoun were expressed by a common form. (a)

2. A noun which denotes any thing not possessed of life may be in the plural number, while the pronoun which refers to it is in the singular. The pronoun in this case may either be of the same or of a different gender from its antecedent, as *אֲשֵׁי יְהוָה הוּא נַחֲלָתוֹ* *the sacrifices of the Lord it shall be his inheritance.* (b) (Jos. xiii. 14.)

3. A pronominal suffix of the third person may be in the singular when it refers to a plural denoting many sentient beings, which are capable of being taken collectively and forming one idea, as “*when thou shalt go forth עַל-אֹיְבֶיךָ against thine enemies, וַיִּנָּתֶנּוּ and the Lord shall deliver him (the enemies collectively) into thy hand.*” (Deut. xxi.

(a) Sometimes that which is at present a feminine form is used in speaking of men, as *אֵת* (Deut. v. 24.) *הָיָה* (2 Sam. iv. 6.)

(b) The pronoun does not immediately refer to the noun, but to some general term, as for example the word *thing*, and may therefore be either masculine or feminine, without regard to the gender of the antecedent noun.

A case of the rule above-mentioned which frequently occurs, is when a suffix of the singular number and feminine gender refers to an antecedent in the plural, as “*she leaves בִּיצֵיהָ her eggs in the earth, and forgets רַגְלָהּ תִּזְכֹּר that the foot will crush it, and the wild beast תִּדְרֹשָׁה will break it.*” (viz. the eggs) (Job xxxix. 14, 15.)



10.) “*The woman took אֶת־שְׁנֵי הָאֲנָשִׁים the two men וַתִּצְפְּנוּ and hid him.*” (viz. the two men together) (Jos. ii. 4.)

4. A pronominal suffix of the third person and of the singular number, may also refer to a plural noun denoting sentient beings, if that noun may be taken in the singular for a whole class of individuals, as עָמַל הַכְּסִילִים תִּינָעֵנוּ “*the labour of fools wears him.*” (i. e. the fool) (Eccles. x. 15.)

§ 398. The following are instances of redundancy in the use of the personal pronouns :

1. The suffixes preceded by the preposition לְ are sometimes placed after a verb of the same person and number, in order to give a greater energy to its meaning, as נִגְזְרָנוּ לָנוּ *we have been cut off.* (Ezek. xxxvii. 11.) (a)

2. A noun governed by a verb either immediately or with the intervention of a preposition, is sometimes followed by a pronominal suffix corresponding to the noun, and having the same construction with it, as “*of the tree of knowledge thou shalt not eat בְּמִנּוּ of it.*” (Gen. ii. 17.)

3. When a pronominal suffix completes the sense, a noun may be afterwards added so as to be in apposition with it, as וַתִּרְאֶהוּ אֶת־הַיֶּלֶד “*she saw him, the boy.*” (Exod. ii. 6.)

(a) This construction is very frequent after imperatives and futures signifying motion, as לֵךְ־לְךָ *go*, בָּרַח־לְךָ *flee.*

§ 399. The demonstrative pronoun **זֶה** is frequently subjoined to the following interrogatives, **מִי** *who?* **מָה** *what?* **לָמָּה** *why?* as **מִי זֶה אָמַר** *who has told?* literally *who (is) this (who) has told?*

§ 400. The pronouns **זֶה** and **זֹאת** when they are preceded by the interrogative particle, **אֵי** become themselves interrogatives, as **אֵי מִזֶּה תָּבֵא** *from whence dost thou come?*

§ 401. **מִי** *who?* is sometimes applied to *things* when they are considered as possessing personality, as **לָךְ בְּלִי-דַמְחָנָה הַזֶּה** *what is to thee all this army?* (Gen. xxxiii. 8.)

§ 402. **מִי** and **מָה** besides being used as interrogatives, are also employed,

1. As indefinites, as “*thou shalt hear מה יִדְבָּרוּ what they will say.*” (Judg. vii. 11.)

2. In the signification of “*whoever,*” “*whatever,*” as **מִי פָתִי** “*whoever is simple, let him turn in hither,*” (Prov. ix. 4.) **מִה שְׂאֵלְתָּךְ** “*whatever is thy request it shall be granted thee.*” (Esth. ix. 12.)

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### IX.—Of the Relative.

§ 403. If in English the relative is preceded by a preposition, it is expressed in Hebrew by placing after **אֲשֶׁר** the preposition united to a suffix, which corresponds in gender and number with the relative, as **לֹו** *to him*, **לָאֲשֶׁר לֹו** *to whom*, **בו**



in him, *אֲשֶׁר בּוֹ* in whom, *מִמֶּנּוּ* from him, *אֲשֶׁר מִמֶּנּוּ* from whom.

§ 404. When the genitive case of the relative depends upon a substantive, it is expressed by placing after *אֲשֶׁר* that substantive united to the suffix which corresponds to the antecedent in gender and number, as *אֲשֶׁר לְשׁוֹנוֹ* whose language, (Deut. xxviii. 49.) *אֲשֶׁר כְּנָפָיו* whose wings. (Ruth ii. 12.)

§ 405. The accusative case of the relative may be denoted 1. by *אֲשֶׁר* alone, as *הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי* “the woman whom thou hast given me,” (Gen. iii. 12.) or 2. by *אֲשֶׁר* followed by a suffix corresponding in gender and number with the antecedent, and united to the verb by which the relative is governed, as *אֲשֶׁר תִּדְפְּנוּ רוּחַ* “which the wind scatters.” (Ps. i. 4.)

§ 406. The antecedent is omitted in Hebrew when it denotes a subject of a general nature, as for example in the phrases “he that,” “the man that,” as *אֲשֶׁר תָּאָר* “he whom thou cursest.” (Numb. xxii. 6.) (a)

(a) If the antecedent in English is preceded by a preposition, it is in Hebrew merely prefixed to the relative, as *לְאֲשֶׁר* to him who, to those who.

There is frequently an ellipsis in Hebrew of the antecedent when it is a noun denoting place or time. In this case if the antecedent ought to be preceded by a preposition, it is prefixed to the relative, as *אֶל אֲשֶׁר* to the (place) that, *מֵאֲשֶׁר* from the (time) that.

§ 407. If both the antecedent and relative are in English preceded by a preposition, the preposition is in Hebrew retained before the antecedent, and omitted before the relative, as *בְּמָקוֹם אֲשֶׁר־נִבְרָאת* “*in the place in which thou wast created,*” for *אֲשֶׁר־נִבְרָאת בּוֹ* (Ezek. xxi. 30.) “*we came to the land, אֲשֶׁר שְׁלַחְתָּנוּ to which thou sentest us,*” for *אֲשֶׁר שְׁלַחְתָּנוּ אֵלֶיהָ* (Numb. xiii. 27.)

§ 408. The relative is frequently omitted in Hebrew in the more elevated or sententious style, as “*I will lead the blind יָדְעוּ לֹא בְדֶרֶךְ in a way (which) they do not know.*” (Isa. xlii. 16.) “*May the day perish בּוֹ אֲוִלַּד in (which) I was born.*” (Job iii. 3.) (a)

§ 409. Sometimes both the antecedent and relative are omitted, and this may take place, 1. When the antecedent is a noun denoting place or time, as “*ye shall carry the ark לֹא אֶל־חֲבִינוֹתַי to (a place which) I have prepared for it.*” (1 Chron. xv. 12.) 2. When the antecedent is a word of a general nature, as for example, *הָשֵׁפֶת לֹא יָדַעְתִּי as he, the man, the thing, some one, &c.* as *שִׁפְתָּי לֹא יָדַעְתִּי* “*the speech of those whom I did not know.*” (Ps. lxxxi. 6.) *בְּיַד הַשִּׁלַּח* “*through the hand of (him whom) thou shalt send.*” (Exod. iv. 13.)

(a) The preposition with its suffix are sometimes also omitted, as *מִיּוֹם הַבְּרִיתִי* “*from the day (in which) I spoke,*” for *אֲשֶׁר הַבְּרִיתִי בּוֹ* (Jer. xxxvi. 2.)

§ 410. The relative, whether expressed or understood, when it refers to an antecedent of the first or second person, has sometimes the suffix with which it is connected, and the verb which should agree with it of the third person, as “sing O barren woman *לֹא יָלְדָהּ* (who) *hast not borne,*” for *יָלְדָתְּ* (Isa. liv. 1.) “and thou O profane wicked prince of Israel *בָּא יוֹמֹךָ* *whose day is come,*” for *יִמְךָ* (Ezek. xxi. 25.) (a)

X.—Of the mode of expressing those Pronouns for which no peculiar form exists in Hebrew.

§ 411. The reflective pronouns, *myself, thyself, &c.* are expressed,

1. By the verb being put in one of the species *Niphal* or *Hithpâel*, as mentioned before. See § 99.

2. By a periphrasis with the substantives *קֶרֶב* the inner parts, *נֶפֶשׁ* the soul, &c. as “Sarah laughed *לֹא יָדָעָה בְּקֶרְבָּהּ* *within herself,*” (Gen. xviii. 12.) *לֹא יָדָעָה* “I do not know myself. (Job. ix. 21.) (b)

§ 412. *Each, every,* is expressed, 1. by *אִישׁ*

(a) The relative of the particles is formed by prefixing *אֲשֶׁר* to the particle in its original state, as *שָׁם* there, *אֲשֶׁר שָׁם* where, *שָׁמָּה* thither, *אֲשֶׁר שָׁמָּה* whither.

(b) A pronominal suffix of the third person is sometimes employed in Hebrew where in Latin the reciprocal pronoun would be adopted, as “Abraham took two of his young men *אֶתָּו* *with him*”—in the Vulgate *secum*. (Gen. xxii. 3.)



*man*, or by *אִישׁ אִישׁ* or by *אִישׁ וְאִישׁ* (Exod. xxxvi. 4.) 2. by *כָּל* generally without the article, (a) 3. by repeating the noun which it precedes, as *בֹּקֶר בֹּקֶר* *every morning*. 4. by a preposition prefixed to the singular, as *לְבֹקֶר* (Amos iv. 4.) or to the plural, as *לְבֹקְרִים* (Ps. lxxiii. 14.) (b)

§ 413. *Every* (taken collectively for *all together*) when applied to persons, is denoted by *אִישׁ* (Exod. xvi. 29.) or by *אָדָם* (Levit. i. 2.) when applied to things it is expressed by *כָּל־דָּבָר*

§ 414. *The very, the same*, when it relates to persons, is expressed by *הוא, הֵוא*, as *הָאִישׁ הַהוּא* *the very man*, when spoken of things it is rendered in Hebrew by a periphrasis with the word *עֵצָם* *a bone*, (metaphorically *substance, essence*,) as *הַיּוֹם הַזֶּה עֵצָם הַיּוֹם הַזֶּה* *on that very day*. (Gen. vii. 13.)

§ 415. *One...another, the one...the other*, whether spoken of persons or things, may be denoted in Hebrew 1. by *זֶה...זֶה* or by *אֶחָד...אֶחָד* 2. by *אִישׁ* followed by *אָח* *brother*, or *רֵעַ* *friend*, or 3. if the subject referred to is feminine by *אִשָּׁה* *woman*, followed by *אָחוֹת* *sister*, or *רֵעוֹת*. In the same

(a) As *כָּל־אֶבֶן* *each stone, i. e. every kind of stone*. (1 Chron. xxix. 2.) When a definite number of things is to be expressed, the article is prefixed to the following noun, as *כָּל־הָאָדָם* *all men*, *כָּל־הָאָרֶץ* *the whole earth*.

(b) Nos. 2, 3, 4, are used in speaking of either *persons* or *things*. No. 1, is adopted only when we speak of *persons*.



manner is *one another* expressed, as “*they separated* אֶחָד מֵאִשׁ מֵעַל אֶחָד *from one another.*” (Exod. xxvi. 3.) (a)

§ 416. *Some, certain* is expressed by merely putting the noun before which it stands in English in the plural number, as יָמִים *some days.* (Dan. viii. 27.)

### XI.—Of the Verb, and first of the use of the Tenses.

§ 417. The form of the preterite in Hebrew is used to express,

1. The preterperfect tense which as far as the speaker is concerned, relates to a time not wholly elapsed, as מִי הִגִּיד לָךְ “*who has told thee?*”

2. The historical preterite, or that which denotes a time *wholly* elapsed, as רָחֵל הָיְתָה יְפִת־תֹּאֶר *“Rachel was beautiful in form.”* (Gen. xxix. 17.)

3. The preterpluperfect, as מְלֹאכֶתוֹ אֲשֶׁר עָשָׂה *“his work which he had made.”* (Gen. ii. 2.)

4. The present, and this happens,

*First.* With certain intransitive verbs which denote a quality, as גָּדֹל *he is great*, חָכָם *he is wise.*

*Secondly.* With verbs which denote an action

(a) *Some...others*, is denoted by the repetition of אֲלֶה *these*, as אֲלֶה בָּרֶכֶב וְאֲלֶה בַּפָּוִסִים “*some in chariots and others on horses.*” (Ps. xx. 8.)

commencing before the time of speaking, but which is still supposed to continue, as “*my soul weeps* *דָּלָפָה* (literally *has wept*) *for grief.*” (Ps. cxix. 28.)

*Thirdly.* In phrases of universal import, and which from their generality are not restricted to any particular time, as “*Happy is the man who* *לֹא הִלֵּךְ* *walks not* (literally *has not walked*) *in the counsel of the ungodly.*” (Ps. i. 1.)

5. The form of the preterite may stand for the future, when in a continued discourse it is connected by the conjunction ו to another verb in the future coming before, as *כִּי תִהְיֶה וְיִהְיֶה* “*ye shall be, and it shall be,*” (Isa. i. 30, 31.) ו under these circumstances is called ו conversive of the preterite. (a)

6. A verb in the preterite, connected by the conjunction ו with another verb going before in the imperative, has itself the force of an imperative, as *קַח לְךָ וְאַסְפָּתָה* “*take to thyself and gather,*” literally “*thou hast gathered.*” (Gen. vi. 21.)

7. The preterite may stand for certain tenses

(a) The preterite is also figuratively used for the future in the prophetick style, in which events are represented as already past, in order to convey them to the mind of the hearer in a more vivid manner, as “*the people which walked in darkness have seen* (*רָאוּ*) *a great light,*” instead of *will see.* (Isa. ix. 2.)

of the subjunctive mood which imply a notion of past time, and which are wanting in Hebrew.

*First.* For the preterimperfect tense subjunctive, as לַעֲמֹדָה דְּמִינוּ “*we should be like Gomorrah.*” (Isa. i. 9.)

*Secondly.* For the future perfect, as אִם יֵרָחַץ “*when he shall have washed.*” (Is. iv. 4.)

§ 418. The form of the future in Hebrew is employed to denote,

1. The future indicative, as יִקְטֹל *he will slay.*
2. The present, and this takes place

*First.* In certain words and phrases of frequent occurrence, as לֹא יוּכַל *he cannot,* לֹא יֵדַע *I do not know.*

*Secondly.* In phrases of general import, restricted to no particular time, and more especially where the verb denotes the consequence of some state or action before expressed, as “*a wise son יִשְׂמַח rejoices his father,*” literally *will rejoice.* (a) (Prov. xv. 20.)

3. The future is used for the imperative.

*First.* When taken negatively, as לֹא תִגְנוֹב “*steal not,*” or “*thou shalt not steal.*” (Exod. xx. 15.)

*Secondly.* For the third person of the imperative, (which is wanting in Hebrew) as “*he who*

(a) In this example an effect, viz. that of rejoicing, is declared of the wisdom of the son.

*strikes his father or mother, מוֹת יוֹמָת let him surely die," or he shall surely die.* (Exod. xxi. 15.)

4. For the optative; in this case the particle **נָא** is frequently added to the verb, as **נִמְרָנָא** *O may it end!* (Ps. vii. 10.)

5. For those tenses of the subjunctive in which an idea of futurity is implied, (a) as **נָם כִּי אֵלֶיךָ...לֹא** *"though I should go...I should fear nothing."* (Ps. xxxiii. 4.)

6. For the future perfect, as **עַד אֲשֶׁר יֵאָסְפוּ כָּל הַצֹּדְדִים** *"till the flocks shall have been gathered together."* (b) (Gen. xxix. 8.)

7. The future is employed to denote power or duty, as **מִי יֹאמַר** *who can say?* *"the things which ought not to be done."* (תַּעֲשִׂינָהּ) (Levit. iv. 2.)

8. It is used to signify permission, as **אֶפְלָטָה** *"let me escape."* (Gen. xix. 20.)

9. It stands for the preterite, and this is the case,

*First.* When the future is preceded by one of the particles **אָז** *"then,"* **טָרַם** *"not yet,"* **בְּטָרַם** *"before that,"* as **אָז יְדַבֵּר יְהוֹשֻׁעַ** *"then Joshua spoke."* (Jos. x. 12.)

(a) As a preterite may sometimes stand for a future, it may also be employed for those tenses of the subjunctive in which futurity is implied; and on the contrary, those tenses of the subjunctive which imply a past time, may for the same reason be expressed by a verb in the future.

(b) The future perfect may also be expressed by the preterite. See § 416. 7.



*Secondly.* When in a continued narration it is connected by a conjunction copulative with other verbs going before in the preterite, as **וַיָּאֵר יְעֹלָה מִן הָאָרֶץ** “*and a vapour rose from the earth.*” (Gen. ii. 6.)

*Thirdly.* When **ו** conversive is prefixed to the future. In this case **ו** (*a*) besides its influence in changing the future into a preterite, also serves as a conjunction, uniting it to a former verb; sometimes, however, the verb to which **ו** is prefixed, is not connected with any preceding clause. (*b*) (See Jonah i. 1.)

§ 419. The imperative is not used in prohibitions and other negative phrases, but the future is in such cases always substituted in its stead. See § 417. 3.

§ 420. Two imperatives sometimes follow one another in such a manner that the first denotes a condition of which the second is a con-

(*a*) **ו** conversive gives to its future the force of a preterite when the verb which it immediately follows has a past signification, but if on the other hand that verb is in the future, then will the verb to which **ו** conversive is prefixed retain its future signification, as **אֶהְיֶה וְיִשְׁמַע קוֹלִי** “*I will pray and he will hear my voice.*” (Ps. lv. 18.)

(*b*) **ו** conversive prefixed to the future of the verb **הָיָה** *to be*, is frequently used in an impersonal sense when it is intended to make a transition to a new subject, as **וַיְהִי וַיָּשׁוּבוּ** “*and it happened (literally it was) that they returned.*” (Judg. viii. 33.)

sequence or effect, as *וְהָיָה עֲשׂוֹ זֹאת* “do this and live,” i. e. “by doing this ye shall live.” (Gen. xlii. 18.)

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XII.—*Of the ellipsis of the Substantive Verb, and the mode of expressing some parts of the Verb which are wanting in Hebrew.*

§ 421. The present tense of the substantive verb in English is omitted in Hebrew. In the preterite and future it is frequently expressed, but may also in these cases be left out whenever the time is easily determined by the context, as *מָחָר אָתָּה מוֹמָת* “to-morrow thou shalt be slain.” (1 Sam. xix. 11.)

§ 422. Where the substantive verb is admitted in English, but by the preceding rule is rejected in Hebrew, the sentence may either remain without further alteration or its place may be supplied,

1. By a separate personal pronoun corresponding in gender and number with the subject, and generally inserted at the end of the phrase, as *בָּלָנוּ בְּנֵי אִישׁ אֶחָד נַחֲנוּ* “all of us are sons of one man.” (Gen. xlii. 11.)

2. When the subject of the phrase is a personal pronoun, it may be united as a suffix to the particle *שׁ* in affirmative, and to *אֵין* in negative

phrases, as *מָדוּעַ אַתְּכֶם מְחַזְקִים* “*why do ye not repair.*” (1 Kings xii. 8.) (a)

§ 423. The form of the present is wanting in Hebrew, but its place is supplied by the present participle, the substantive verb being understood, as *כָּל־הַנְּחָלִים הֹלְכִים* “*all rivers flow,*” properly *are flowing.* (Eccles. i. 7.)

§ 424. Other compound tenses of the indicative, both active and passive, are also formed by the union of the participle and the substantive verb, as *עֲזָה עֹזְבָה תִּהְיֶה* “*Gaza shall be deserted.*” (Zeph. ii. 4.)

§ 425. The optative may be expressed in the following manner besides that already mentioned: § 417. 4.

1. By an interrogation. For this purpose *מִי יֵתֵן* is generally made use of. It is followed either *first*, by a noun, as *מִי־יֵתֵן עֶרֶב* “*oh that it were evening;*” properly *who will give evening?* (Deut. xxviii. 67.) or *secondly*, by a noun and a finite verb, (a) as *מִי־יֵתֵן וְהָיָה לָבָבָם זֶה לָהֶם* “*oh that they had such a heart!*” (Deut. v. 26.)

(a) *אֵין* and *יֵשׁ* may also be used instead of the substantive verb when a noun is the subject of the phrase, as *אֵין יוֹסֵף בַּבּוֹיֶרָה* “*Joseph was not in the pit,*” literally “*a deficiency of Joseph in the pit.*” (Gen. xxxvii. 29.) *יֵשׁ* and *אֵין* may also be used where the predicate of the phrase expresses existence, as *אֵיןנֹר* “*he was not,*” i. e. *he no longer lived.* (Gen. v. 24.)



2. By the particles אם *if! oh if!* לו *oh if!* followed by a verb in the future tense, or by a participle, as לו יִשְׁמַעֵאל יֵחִיה לְפָנַי “*oh that Ishmael might live before thee.*” (Gen. xvii. 18.) The same particles admit after them the preterite, to denote a wish that some event had formerly taken place, as לו נָמָּונו “*O that we had died.*” (Num. xx. 3.)

§ 426. The various tenses of the subjunctive or potential, are denoted partly by the preterite and partly by the future, as has been before shown.

### XIII.—Of the government of Verbs.

§ 427. Transitive verbs take after them the substantive which they govern without the intervention of a preposition.

§ 428. Notwithstanding this general observation, there are many verbs in English having no preposition between themselves and the governed noun, which take a preposition in Hebrew; and on the other hand, many verbs which have a preposition in English, want it in Hebrew. When this takes place and what particular preposition should be adopted, must be learned by referring

(a) Or by an infinitive, which may stand in the place of a noun, as מִי יֵהְיֶה כּוֹתֵנִי “*O that we had died!*” (Exod. xvi. 3.)



to the lexicon. It may be useful, however, to observe,

1. That verbs of sense take the preposition **בְּ** before the following noun, as **אַל אֲרָאָה בְּמוֹת הַיָּלָד** “*let me not behold the death of the boy.*” (Gen. xxi. 16.)

2. Verbs of covering (metaphorically of protecting) and likewise of being heavy, take after them the preposition **עַל** as **וְגִנֹּתִי עַל הָעִיר הַזֹּאת** “*and I will protect this city.*” (Isa. xxxviii. 6.)

3. Many verbs of shutting take the preposition **בְּ** before the noun which they govern, as **עָצַר בְּעַד כָּל־רָחֶם יְהוָה** “*the Lord had closed every womb.*” (Gen. xx. 18.)

4. Verbs which signify to separate, and in a metaphorical sense to distinguish between one thing and another, take the preposition **בֵּין** before the first, and **לְ** before the second noun, as **הֲיָדָע בֵּין טוֹב לְרָע** “*can I distinguish (literally know) between good and evil?*” (2 Sam. xix. 35.)

5. Certain verbs which denote the change of one thing into another take the preposition **לְ** before the noun which designates the object into which the change is made, as **וְנָתַתִּי אֶת־יְרוּשָׁלַם לְגִלִּים** “*I will change (literally give) Jerusalem into heaps.*” (Jer. ix. 10.)

This construction very frequently takes place with the substantive verb **הָיָה** in the sense of *to*

become, as וְהָיוּ לְבָשָׁר אֶחָד “and they shall become one flesh.” (Gen. ii. 24.)

6. Verbs of comparing assume the preposition מִן before the term of comparison, as מְנַשְּׁרִים קָלוּ מֵאַרְיֹת וְנָבְרוּ “they were swifter than eagles and stronger than lions.” (2 Sam. i. 23.)

7. Verbs of buying and estimating take the preposition בְּ before the noun denoting the price or value, as אָכַל תְּשֻׁבְרוּ מֵאֲתָם בַּכֶּסֶף “ye shall buy food from them for money.” (Deut. ii. 6.)

8. Verbs of naming take the preposition לְ before the noun which denotes the thing named, as וַיִּקְרָא לְאֹר יוֹם “and he called (properly called to) the light day.” (Gen. i. 5.)

9. The substantive verb הָיָה takes the preposition לְ after it, when it is employed in the sense of “to have,” as לְעֶשְׂרִי הָיָה צֹאן “a rich man had a flock, (literally there was a flock to a rich man.)” (2 Sam. xii. 2.)

10. Any verb when it denotes a corporeal action, takes the preposition בְּ before the noun which declares the instrument of action, as אֶשְׁרִי לָקַחְתִּי בַחֲרָבִי וּבִקְשָׁתִי “which I have taken with my sword and with my bow.” (Gen. xlviii. 22.)

11. Verbs of abounding, wanting, filling, and emptying govern a noun of the object wanted, &c. without the intervention of a preposition, as וַתִּמָּלֵא הָאָרֶץ אוֹתָם “and the land was full of them.” (Exod. i. 7.)

12. Verbs of forming and constructing take after them a noun declaring the matter of which the thing is formed or constructed without a preposition, as *וַיִּבְנֶה אֶת־הַזִּבְחָן מִאֲבָנִים* “*he built an altar of the stones.*” (1 Kings xviii. 32.)

13. Verbs of clothing and unclothing take after them the noun declaring the thing put on or off, without a preposition, as *וְלָבַשׁ אֶת־בְּגָדָיו* “*and he shall put on his garments.*” (Lev. xvi. 24.)

14. Verbs taken impersonally have the preposition *ל* before the noun, which declares the subject in which the action or state implied by the impersonal is supposed to reside, as *הָרָה לוֹ* “*there was anger to him,*” or *he was angry.*

15. Verbs denoting acquisition take after them a noun preceded by the preposition *ל* as *הַטִּיבָה לְ* “*do good O Lord to the good.*” (Ps. cxxv. 4.)

§ 429. It may be observed from the foregoing examples that many of the preceding verbs govern another noun of the person without a preposition. In addition to which all verbs admitting after them one noun in the species *Kal*, will receive another in the species *Piel* and *Hiphil*, provided that they give a causative sense to the verb, as *לְמַד דַּעַת אֶת־הָעָם* “*he taught (he caused to learn) the people knowledge.*” (Eccles. xii. 9.)

§ 430. Verbs having a passive signification take the preposition *ל* and sometimes *מִן* before



the noun, which denotes the agent, as וַיְהִי בְּאִשָּׁר נִשְׁמַע לְסַנְבַּלֶּט “*it happened when it was heard by Sanballat,*” (Nehem. vi. 1.) וְהָאָרֶץ תִּעָזֹב מֵהֶם “*and the land shall be forsaken by them.*” (Lev. xxvi. 43.)

§431. Verbs which, when they have an active signification, govern two nouns, viz. one of the person and the other of the thing, without prepositions, retain, when they become passives, the noun of the thing without a preposition, as כָּסוּ הָרִים צֶלֶה “*the hills were covered with the shade of it.*” (Ps. lxxx. 11.)

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#### XIV.—Of the concord of the Substantive and Adjective, and of the Nominative case and Verb.

§ 432. The verb agrees with its nominative case in gender, number, and person, as הַמֶּלֶךְ יִשְׂמַח “*the king will rejoice.*” (Ps. lxiii. 12.)

§ 433. The adjective or participle agrees with the substantive in gender and number, as בֶּן חָכָם “*a wise son.*” (Prov. xiii. 1.)

N. B. As the adjective has no dual number, it supplies its defect by means of the plural.

§ 434. Many exceptions to the foregoing rules of agreement take place, which arise principally,

*First.* From the verb or adjective agreeing with the subject in sense, and not in grammatical construction.



*Secondly.* From the mode in which the words are arranged in the sentence.

§ 435. In the following cases the verb or adjective agrees in tense and not in construction with the substantive.

1. A plural of excellence may have the verb or adjective in the singular, as *אֲדָנִים קָשָׁה* “*a harsh master*,” (Isa. xix. 4.) *בְּרִשִּׁית בָּרָא אֱלֹהִים* “*In the beginning the Lord created*.” (Gen. i. 1.)

2. Collective nouns in the singular number frequently take after them the verb or adjective in the plural, as *וּמָתוּ הַצֹּאן* “*and the flock died*.” (Gen. xxxiii. 13.)

3. The name of a habitation or country (including the word *אֶרֶץ* *earth, land*,) may sometimes be put by the figure metonymy for the inhabitants. A noun of this kind may be of the feminine singular, while the verb or adjective which agree with it in sense, are of the plural number and masculine gender, as *כָּל־הָאָרֶץ בֹּכִים* “*the whole land was weeping*,” i. e. *the inhabitants of the land*. (2 Sam. xv. 23.)

4. A noun in the plural is sometimes joined to a verb in the singular, when the plural noun is taken distributively for each of the individuals contained under it, as *הַמְּכִיָּה מְאֹשֶׁר* “*those who hold her fast* (each one who holds her fast) *are blessed*.” (Prov. iii. 18.)

§ 436. *Secondly.* The verb may disagree with

the substantive on account of a deviation in the natural order of the words. (*a*) This happens when, as in the following cases, the verb forms the predicate of a phrase, and stands first in order:

1. A verb in the singular masculine may be joined to a substantive in the plural masculine, as  
וַיָּבֹא אֵלַי אַנְשִׁים “*men came to me.*” (Ezek. xiv. 1.)

2. A verb in the singular masculine may be joined to a substantive in the plural feminine, as  
יְהִי כְאֹרֶת “*let there be lights.*” (Gen. i. 14.)

3. A verb in the singular feminine may be joined to a substantive in the plural masculine, as  
הָיְתָה אֵלָיו פְּנֵי הַמִּלְחָמָה “*the front of the battle was against him.*” (2 Sam. x. 9.)

4. A verb in the singular feminine may be joined to a substantive in the plural feminine, as  
חֲתָתָה קִשְׁתֹּתָם “*their bows were broken.*” (Jer. li. 56.) (*b*)

§ 437. To the foregoing instances of disagree-

(*a*) The verb or adjective which forms the predicate comes in the natural order, after the subject; but where a peculiar emphasis is to be expressed, the predicate, as in the annexed examples, frequently precedes.

(*b*) A disagreement of the same kind between the personal pronoun and its antecedent has been noticed in § 396. 2. note(*a*)

In all instances of this nature, the verb may be considered as a species of impersonal, and therefore may be either masculine or feminine. See § 445.

ment may be added another, which is merely apparent, viz. where an adjective forms the predicate of a phrase, the word "*thing*" being understood. The adjective in this case is in the singular number, and may be either masculine or feminine, without any reference to the gender or number of the subject, as מַה־נּוֹרָא מַעֲשָׂיָהּ "*how tremendous (a thing) are thy works.*" (Ps. lxvi. 3.)

§ 438. Besides the above-mentioned violations of the general rule of agreement, there are others which cannot be explained by any analogy. These are confined to the incorrect application of the persons of the verb with respect to gender, and can only be accounted for by supposing that originally the masculine and feminine were expressed by the same forms, thus יָדַעְתֶּם "*you know,*" (Ezek. xxiii. 49.) עָשִׂיתֶם "*you did,*" (Ruth i. 8.) in both which examples the masculine is used for the feminine form.

§ 439. If two nominative cases connected by a conjunction copulative come before a verb, the verb with the adjective or participle following it, are generally put in the plural number; and if the nominatives are of different genders, the verb, adjective, or participle are put in the masculine, as אֲבִרָהֶם וְשָׂרָה זָקְנִים "*Abraham and Sarah were old.*" (Gen. xviii. 11.)

§ 440. Sometimes, however, the verb, adjec-



tive or participle agree with the nearer substantive, as *אָפִי וְחַמָּתִי נִתְּכָת* “*my anger and my wrath are poured out.*” (Jer. vii. 20.)

And this is more particularly the case if the verb precedes the nominatives thus united by a conjunction, as *וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן* “*and Miriam and Aaron spoke.*” (Numb. xii. 1.)

§ 441. If the nominative governs another substantive, differing from it in gender or number, the verb, adjective, or participle may agree with the governed instead of the governing noun, as *צִפְּחַת הַשֶּׁמֶן לֹא הָסְרָה* “*the cruise of oil did not fail,*” for *הַחֲסֵרָה* (1 Kings xvii. 16.)

§ 442. A substantive verb placed between two nouns sometimes agrees with that which forms the predicate, as *מְשְׁכְנֵי הָאָרֶץ יִהְיֶה מִשְׁכְּבְּךָ* “*rich places of the earth shall be thy habitation.*” (Gen. xxvii. 39.)

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XV.—*Miscellaneous observations with respect to the Syntax of the Verb.*

§ 443. The personal pronoun of the nominative case, as in Latin, is generally omitted, except when it is applied to express a peculiar emphasis, as *נַעֲשֵׂה אָדָם* “*let us make man.*” (Gen. i. 26.)

§ 444. The nominative case is frequently omitted before a verb, when it can be easily sup-



plied from the context, as “*shall there be born יִלְד׳ to one who is a hundred years old,*” i. e. a son. (Gen. xvii. 17.)

§ 445. An ellipsis of the kind just mentioned is very frequent, where the nominative case is a noun of an indefinite signification, as אִישׁ *man*, put for *some one*, any one, דָּבָר *a thing*, put for *any thing* אֲנָשִׁים *men*, for *some persons*, as לִיֹּסֶף “*some one told Joseph,*” (Gen. ii. 20.) וַיִּגִּדּוּ “*and some persons told Saul,*” (1 Sam. xix. 21.) לֹא יִפֹּל “*there shall not fall (any thing) of the word of the Lord.*” (2 Kings x. 10.) (a)

§ 446. Many verbs in Hebrew are used as impersonals, that is, they have no nominative case, either expressed or understood, to which they can be referred. (b) They are,

(a) A verb whose grammatical construction must be supplied by an indefinite nominative, may sometimes be expressed more properly in English by the passive voice, as עָלְיוֹ קָרָא שְׁמוֹ “*therefore some one called his name Edom,*” or “*therefore his name was called Edom.*” (Gen. xxv. 30.)

(b) We have seen that the *personal* verb is merely the copula *is, was, &c.* united with the predicate of a phrase into a single word. As every phrase has necessarily a subject, it follows that every personal verb must have a nominative case expressed or understood. Impersonal verbs on the other hand are merely the subject predicate and copula consolidated into a single word, and therefore can have no nominative distinct from themselves. Thus in Latin, the verb *pluit*, “*there is rain,*” is merely an abridged mode of expression for “*pluvia est,*” or “*pluvia est existens.*”

1. Certain verbs which are *properly* impersonal, as **מָטַר** *to rain*.

2. Other verbs, which though they sometimes admit a nominative before them are frequently used impersonally, as *חָרָה* *to be angry*; as *אֵל יָחַר בְּעֵינֶיכֶם*: "*let there not be anger in your eyes.*" (Gen. xlv. 5.)

To this class belong many verbs which taken in a passive signification become impersonals, as נִשְׁעָרָה "*it was made tempestuous.*" (Ps. l. 3.) (a)

§ 447. An impersonal verb followed by a noun having the preposition לְ prefixed, may be rendered in English by a personal verb, of which the noun becomes the nominative case, as יָצַח לְיַעֲקֹב “*Jacob was angry*,” literally “*there was anger to Jacob*.” (Gen. xxxi. 36.)

(a) A verb also partakes of the nature of an impersonal when it refers not to any definite noun, but to some action or thing which has been declared in the preceding discourse. The verb in this case admits a pronoun of the third person (and generally of the feminine gender) as its nominative, as *זֹאת הִיא* *this is* (this thing is) *from the Lord*, *הִיא נִפְלְאָה* *it is wonderful in our eyes.*" (Ps. cxviii. 23.)

The pronoun is sometimes understood, but if it was in the feminine gender the verb which agreed with it still continues in the feminine, as **בְּעֵבֶר תְּהִיָּה לִי לְעֵדָה** "that it (זאת) this thing) may be to me for a testimony." (Gen. xxi. 30.) **וַתְּהִי חֻק בְּיִשְׂרָאֵל** "and it (זאת) this thing) became a law in Israel." (Judg. xi. 39.)

§ 448. Impersonal verbs, and those which are taken impersonally, are always of the third person singular, and may be either of the masculine or feminine gender, as may be seen in the preceding examples.

§ 449. When a nominative case ought to be followed by a verb, and the verb may be easily supplied from the context, it is frequently omitted in order to give greater energy to the style, as קוֹל שָׁאוֹן מֵעִיר “*a voice of noise (was heard) from the city,*” (Isa. lxvi. 6.) אִישׁ אֶל-עִירוֹ “*let every man (depart) to his city.*” (1 Kings xxii. 36.)

§ 450. When two verbs come immediately together, either with or without a conjunction copulative, the first of the two sometimes obtains the force of an adverb, as אַל תִּרְבוּ תִּדְבְּרוּ “*do not multiply to speak,*” *i. e.* *do not speak much.* (1 Sam. ii. 3.) (a)

The verbs most frequently used in an adverbial sense are הֵיטִיב “*to make good,*” instead of the adverb “*well,*” הוֹסִיף “*to add,*” instead of “*again,*” כָּלָה “*to end, to complete,*” for “*fully,*” “*at length,*” מָהֵר “*to hasten,*” instead of “*soon,*” הִרְבָּה “*to increase,*” for “*much,*” “*greatly,*” שׁוּב “*to return,*” for “*again.*”

(a) If the two verbs are not coupled by a conjunction, they may either both be finite, or the latter may be an infinitive, as מָהֵר מָהֵרָתָ לִמְצֹא “*how hast thou hastened to find it?*” *i. e.* “*how hast thou found it so quickly?*” (Gen. xxvii. 20.)



§ 451. Between a verb and the noun which it seems to govern, another verb is sometimes necessary to be supplied (on which the noun really depends) in order to complete the sense, as *שְׁמַע מִקְרְנֵי רִמִּים עֲנִיתִנִּי* “*hear me from the horns of the unicorns,*” supply “*and save me.*” (Ps. xxii. 22.)

### XVI.—Of the Infinitive.

§ 452. The infinitive is, properly speaking, a verbal noun, and like other nouns may be used in an absolute or constructed state, may be united to suffixes, or preceded by prepositions. (a)

§ 453. The infinitive is generally used in its constructed state, but

§ 454. If the infinitive is derived from a transitive verb, it may be put in the absolute state before the noun on which its action falls, as *הָרַג בְּקָר* *the killing of cattle.*

(a) The infinitive may be rendered in English by the participle in *ing*, and sometimes by the English infinitive, as *בִּיקָר* *the visiting*, or *to visit*.

The infinitive being properly a noun is restricted to no particular time. Sometimes, however, it is convenient to render it in English by a finite verb, and the tense which ought then to be assigned to it must be determined by the context, as *בִּיצְאתָם* “*when they went out.*” (Jos. v. 4.) *כִּיצְאתִי* “*when I shall have gone out.*” *אֶפְרֹשׁ* *I will spread out my hands.*” (Exod. ix. 29.)



If, however, the infinitive is derived from an intransitive verb, or merely declares the property or possession in the following noun, it must be put in the constructed state, as בַּעֲלוֹת הַלֵּהָב *in the rising of the flame.*

§ 455. Sometimes the infinitive of the transitive verb has a double construction, *i. e.* it is first put in the constructed state on account of a following noun of which it declares property or possession, and afterwards governs another noun in an oblique case on which its action passes, as בִּשְׁמֹעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ “*on the king’s hearing the speech of the man.*”

§ 456. When in English an adverb comes before a nominative case followed by a finite verb, then may the finite verb in Hebrew be changed into an infinitive. This infinitive is put in the constructed state before the noun which in English stood as its nominative, and a preposition is sometimes substituted for the original adverb, as בִּשְׁמֹעַ הַמֶּלֶךְ “*when the king heard.*” (2 Kings vi. 30.) (a)

§ 457. The following is a list of the inseparable

(a) If the infinitive is preceded by a noun instead of a preposition, the infinitive may be rendered in English by a relative and a finite verb יְהוָה עָשָׂתָּ בַּיּוֹם “*in the day in which the Lord created,*” literally “*in the day of the Lord’s creating.*” (Gen. ii. 4.)

prepositions, with the significations which they most frequently omit of in English when united to infinitives.  $\text{כִּי}$  prefixed to the infinitive denotes,

1. The manner of an action, as  $\text{וַיִּבְרְחוּ בְּהִתְבָּא} \text{ } \text{וַיִּבְרְחוּ בְּהִתְבָּא}$  “*they fled hiding themselves.*” (Dan. x. 7.)

2. “*Because,*” “*in order that,*” as  $\text{בִּשְׁמִיעוֹ} \text{ } \text{בִּשְׁמִיעוֹ}$  “*because he has heard.*” (Exod. xvi. 7.)

3. “*On condition that,*” as  $\text{בְּנִקֵּר} \text{ } \text{בְּנִקֵּר}$  “*on condition that I may thrust out.*” (1 Sam. xi. 2.)

4. Relation to time, “*when,*” “*after that,*” “*while,*” as  $\text{בְּהִבָּרְאָם} \text{ } \text{בְּהִבָּרְאָם}$  “*when they were created.*” (Gen. ii. 4.)

$\text{כִּי}$  prefixed to the infinitive denotes,

1. Comparison, “*as,*” “*so as,*”  $\text{כְּאֹכֵל} \text{ } \text{כְּאֹכֵל}$  “*as the fire devours so,*” &c. (Isa. v. 24.)

2. Relation to time, “*when,*” “*as,*”  $\text{כְּבּוֹא הַשֶּׁמֶשׁ} \text{ } \text{כְּבּוֹא הַשֶּׁמֶשׁ}$  “*when the sun is set.*” (Deut. xvi. 6.)

$\text{לִּי}$  prefixed to the infinitive denotes,

1. The final cause, as  $\text{לְרִאיוֹת} \text{ } \text{לְרִאיוֹת}$  “*you have come to see,*” i. e. “*that you may see.*” (Gen. xlii. 12.)

2. The reason of a thing, “*because,*” as  $\text{לְהִיּוֹת} \text{ } \text{לְהִיּוֹת}$  “*because he was as the house of Jeroboam.*” (1 Kings xvi. 7.)

3. “*Of,*” “*concerning,*” as  $\text{לְהַמִּית} \text{ } \text{לְהַמִּית}$  “*he spoke concerning the slaying David.*” (1 Sam. xix. 1.)

4. Relation to time, “*when,*” “*as,*” “*until,*” as  $\text{לְפָנוֹת הַבֶּקֶר} \text{ } \text{לְפָנוֹת הַבֶּקֶר}$  “*when the morning approached,*”

(Judg. xix. 26.) לְרַעְתּוֹ “*until he knows.*” (Is. vii. 15.)

5. It denotes the manner of acting, as לְשׂאֹל “*asking,*” לֵמַר “*saying.*”

6. It expresses the relation of the infinitive to a noun immediately preceding, as עֵת לֵלֶדֶת “*a time for being born,*” (Eccles. iii. 2.) מְקוֹם לְעֵבֵר “*a place for passing over.*” (Nehem. ii. 14.)

7. It connects the infinitive with a finite verb immediately preceding, as לֹא אָבִיחָם לְשַׁלְּחָם “*he would not dismiss them.*” (Exod. x. 27.)

N. B. The preposition לְ in this case is frequently omitted, as מֵאֲנִי קָחַת מוֹסֵר “*they refused to receive correction.*” (Jer. v. 3.)

8. When it connects the infinitive with the substantive verb immediately preceding, it expresses a future action or state, but which is immediately to take place, as וַיְהִי הַשֶּׁמֶשׁ לְבוֹא “*and the sun was about to set.*” (Gen. xv. 12.) (a)

לְ prefixed to the infinitive denotes,

1. “*From,*” as “*When David returned מֵהַכּוֹת הַפִּלִּיִּשְׁתִּים.*” (1 Sam. xvii. 57.)

2. “*From the time that,*” “*since,*” “*after that,*”

(a) Sometimes an active infinitive preceded by the preposition לְ may be construed as in Latin the participle of the future in *dus*, the substantive verb being understood, as לֹא לֵשְׂאֹת “*the ark is not to be carried.*” (1 Chron. xv. 2.) The nominative case in English is in Hebrew the accusative after the infinitive.

as *מִהַחֵל* “*from the time that the people began*,” (2 Chron. xxxi. 10.) *מְלוֹשׁ בָּצֵק* “*after he has kneaded the dough*.” (Hos. vii. 4.)

3. It denotes hindrance, and may be rendered by “*that not*,” “*lest*,” “*from*,” as “*his eyes were darkened מִרְאוֹת from seeing*,” “*that he could not see*.” (Gen. xxvii. 1.)

4. It signifies the reason of something existing, and may be rendered by “*because*,” “*by reason that*,” as *לֹא מִרְבָּכֶם* “*not from your being multiplied*,” “*not because you are multiplied*.” (Deut. vii. 7.)

5. It denotes comparison, and may be rendered,  
*First.* By “*than*,” the adjective on which it depends being in English in the comparative degree, as “*it is better (literally good) to be of a humble spirit מִחֵלֶק than to divide the spoil*.” (Prov. xvi. 19.)

*Secondly.* By “*too*” before the preceding adjective, and “*to*” before the following verb, as “*the altar was too small מְהִרְבִּיל to receive*,” (1 Kings viii. 14.) “*he is too much a son of Belial (i. e. he is too bad a man) מְרַבֵּר אֵלָיו to speak to him*.” (1 Sam. xxv. 17.)

§ 458. When two infinitives are united by a conjunction copulative, the latter is frequently changed into a finite verb, as *וְלֹא יִהְיֶה קָטָר* “*when the heavens shall be shut, and there shall be no rain*.” (2 Chron. vi. 26.)



XVII.—*Of the Infinitive used adverbially.*

§ 459. The infinitive, besides the usual mode in which it is applied, is sometimes joined to another finite verb, the signification of which it serves to qualify nearly in the same manner as if it were an adverb. An infinitive of this kind is always in the absolute state, and in general *precedes* the finite verb. It is used to express,

1. An increase of energy in the signification of the accompanying verb, as *נִשְׁאַל נִשְׁאַל מְמַנִּי* “*asking he asked of me,*” *i. e.* “*he asked earnestly of me.*” (1 Sam. xx. 6.)

2. Certainty and assurance, as *לֹא מוֹת תָּמָתוֹן* “*ye shall not dying die,*” *i. e.* “*assuredly ye shall not die.*” (Gen. iii. 4.)

3. A continuance of action, as *הֵלְכֵי הַלֹךְ וְנָעוּ* “*they continued to low as they went,*” (1 Sam. vi. 12.) *וַיִּכְהוּ הָאִישׁ הַכֹּהֵן וּפָצַע* “*and the man continued striking him and wounding him.*” (1 Kings xx. 37.)

§ 460. An infinitive absolute sometimes also stands in the place of a finite verb, as *הַחַיּוֹת רָצוּא וְשׁוּב* “*the animals ran and returned.*” (Ezek. i. 14.) (a) An infinitive of this kind is generally put for the preterite, as in the preceding example.

(a) In reality a finite verb is understood, and if the ellipsis were supplied, the infinitive would only serve to modify the signification in the manner mentioned in the preceding articles.

Sometimes, however, it stands for the future or imperative. See 2 Sam. iii. 18. and Deut. v. 12.

### XVIII.—Of the Participle.

§ 461. There are two forms of the participle of *Kal*, viz. an active and a passive. In the other species only one form exists, which is either active or passive according as the species to which it belongs gives an active or passive signification to the verb.

§ 462. The participle united to the substantive verb הָיָה *to be*, serves to express all the tenses of the finite verb. When the participle is employed for the present tense the substantive verb is always omitted; when it stands for the remaining tenses it is sometimes expressed but frequently omitted, as שָׂרָה יֹלְדֶת לְךָ בֵּן “*Sarah shall bear thee a son.*” (Gen. xvii. 19.)

§ 463. A participle, with or without the article prefixed, is rendered in English,

1. By the relative “*who*,” followed by the finite verb from which the participle is derived, as “*the Lord הַשׁוֹמֵר who keeps.*” (Ps. cxlvi. 6.)

2. By the pronoun “*he*” or “*they*,” followed as in the last case by the relative and the finite verb, as יוֹשֵׁב בַּשָּׁמַיִם “*he that sits in the heavens.*” (Ps. ii. 4.)

§ 464. The participle, as before observed,

partakes of the nature both of the noun and verb; considered as the latter the action denoted by it is transitory, considered as the former the action must be viewed as habitual, and as a quality actually inherent in the subject.

§ 465. When the action is considered as transitory, the participle is put in the absolute state before the noun which it governs, with or without the intervention of a preposition, exactly as the verb would do from which it is derived, as יִרָא אֶת־יְהוָה “*fearing the Lord.*” (Jer. xxvi. 19.) הָרָדִים בָּעָם “*ruling over the people.*” (1 Kings ix. 23.)

§ 466. When the action is considered as an inherent quality, the participle is put in the constructed state before the noun which it governs, and if the verb from which it is derived takes a preposition between itself and the following noun, that preposition is omitted after the participle, as שֹׁכְנֵי בֵיתִי “*those who dwell in thy house.*” (Ps. lxxxiv. 5.) שֹׁכְבֵי קֶבֶר “*those who lie down in the grave.*” (Ps. lxxxviii. 6.)

§ 467. Participles, when they denote an habitual action or quality, frequently become substantives, as רֹעֶה *a shepherd*, literally “*he that feeds.*”

§ 468. There is sometimes a transition from the participle to a finite verb, in such a manner that the verb usurps the place of a second par-



ticiples, as *וְיִגִּילוּ...הַשְׂמֵחִים* "*who rejoice...and delight.*" (Prov. ii. 14.)

### XIX.—Of the Particle, and first of the Adverb.

§ 469. It has been before observed that a considerable number of adverbs are substantives in the absolute state. (a) Of these several by continued use are considered at present exclusively as adverbs, but any substantive having an abstract signification and preceded by a pre-

(a) A few nouns (which in other languages are considered as adverbs) are found in Hebrew in the constructed state, on account of another noun immediately following on which they exercise a government. Such are the negative *אֵין* const. st. *אֵין* and the interrogative *אֵין* const. st. *אֵין* where? as *אֵין מוֹשִׁיעַ* "*there was none to save.*" (Deut. xxii. 27.) *אֵין אָחִיךָ* "*where is thy brother?*" When a suffix is required the absolute state *אֵין* is adopted instead of *אֵין* as *אֵין* where is he? *אֵין* may also be used instead of *אֵין* when it follows the noun, as *אֵין מַיִם* no water. (Numb. xx. 5.)

It has been before observed that particles of this kind cause the suffixes to which they are united to be in the nominative case. This is true if they are regarded as adverbs, but if considered as nouns (which they really are) then will the suffix, in conformity with the general rule, be in the oblique case, and dependant upon the noun. Thus for example *עָרְבּוֹ עֹמֵד* may be rendered either "*he was still standing,*" or "*duration of him standing;*" in the first of which phrases the pronoun which answers to the suffix is in the nominative, and in the second in the genitive case.



position, may be employed as an adverb, as *בְּחֵזֶק* *violently*, literally *in violence*, *לְצֶדֶק* *justly*, literally *according to justice*.

§ 470. Adverbs may likewise be formed by prefixing a preposition to adjectives or participles, which have obtained the force of substantives, as *לְרֵאשׁוֹנָה* *at first*, *עַל נֶקְלָה* *lightly*.

§ 471. A noun in the plural (sometimes with a preposition prefixed to it) may be used for the superlative degree of the adverb, as “*he shall judge the people בְּמִישְׁרִים most equitably*,” literally *with equities*. (Ps. ix. 9.)

§ 472. Many adverbs are used both with and without a preposition, the signification still remaining the same, as *מְאֹד* and *בְּמְאֹד* *very much*, *יוֹמָם* and *בְּיוֹמָם* *by day*, *בְּטָח* and *לְבְטָח* *securely*.

§ 473. In most cases, however, when a preposition is prefixed to an adverb it gives it a new meaning, corresponding with that of the preposition, as *שָׁם* *there*, *מִשָּׁם* *from thence*, *מִתִּי* *when?* *עַד מִתִּי* *till when? how long? (a)*

§ 474. The adverbs of negation are *לֹא*, *אֵין*

(a) The force of many adverbs united to prepositions can only be fully perceived by reverting to the original signification of the adverb considered as a noun, as *עוֹד* *yet, still*, properly *duration*, *בְּעוֹדִי* *in my duration*, i. e. *while I shall yet be*, *מִעוֹדִי* *from my duration*, i. e. *from the time that I yet was*, *בַּד* *alone*, properly *separation*, *לְבִדִּי* *to the separation of me*, i. e. *I alone*, *לְבִדָּם* *to the separation of them*, i. e. *they alone*.

*const. st.* אֵין, אַל, בְּלִי and בְּלֹתִי some of which perhaps may more properly be considered as conjunctions. (a)

§ 475. אֵין, אַל besides conveying the idea of negation, supplies (as already shown) the place of the substantive verb. אַל is principally used before futures when a prohibition is to be expressed. בְּלֹתִי with the preposition לְ prefixed (thus לְבִלְתִּי) is frequently used before infinitives, as לֶאֱכַל *to eat*, לְבִלְתִּי אֶכַּל *not to eat*. (Gen. iii. 11.)

§ 476. Adverbs of negation, particularly לֹא when prefixed to nouns may coalesce with them into a single word, and thus give them a privative meaning, as “*the Assyrian shall fall by the sword*” לֹא-אִישׁ *of (him that is) no man*.” (Is. xxxi. 8.) “*they swear*” בְּלֹא אֱלֹהִים *by (him that is) no god*.” (Jer. v. 7.) עַם לֹא-עָז *“a people not strong,” i. e. weak*. (Prov. xxx. 25.)

(a) Most of these negative adverbs were formerly nouns. They sometimes are found in their original signification, and then admit of being preceded like other nouns by prepositions, as עַד בְּלִי יָרֵחַ “*till the abolition of the moon*,” i. e. “*till the moon is no more*.” (Ps. lxxii. 7.) עַד בְּלֹתִי שָׁמַיִם “*till the removal of the heavens*,” i. e. “*till the heavens are no more*.” (Job xiv. 12.)

לְבִלְתִּי followed by a finite verb has the signification of *that not, lest*, as לְבִלְתִּי תִּחַטְּאוּ “*lest ye sin*.” (Exod. xx. 20.)

A negative adverb with the preposition בְּ prefixed signifies generally *without*, as בְּלֹא (Ezek. xxii. 29.)



§ 477. When a negative adverb is found in the same clause of a sentence with the word כָּל *all*, the negation does not fall upon כָּל but upon the principal verb, and the proposition thus becomes universal, as לֹא יֵשֵׁב בֵּיהֶן כָּל-אִישׁ “no man shall dwell among them.” (Jer. li. 43.) לֹא בָּמָתוֹ יִקַּח הַכֹּל “he shall take away nothing at his death.” (Ps. xlix. 18.) (a)

§ 478 Some words which are properly adverbs are employed to qualify substantives, in the same manner as if they were adjectives. This takes place,

1. When the substantive is in the absolute state, as דָּם חָנָם “innocent blood.” (1 Sam. xxv. 31.)

2. When the substantive in the constructed state precedes the adverb, as דִּמִּי חָנָם “innocent blood.” (1 Kings ii. 31.)

§ 479. An adverb is sometimes repeated,

1. In order to add force to the signification, as מְאֹד מְאֹד “very much.” (Gen. vii. 19.)

(a) If two negative phrases, connected in sense, immediately follow one another, the negation is sometimes prefixed to the first phrase, and understood to the second, as יֵצֵא עֵתְּךָ מִפִּיִּךָ, לֹא “let (not) arrogance come out of your mouth.” (1 Sam. ii. 3.)

Two negatives following each other in the same phrase render the negation stronger, as הֲיָמִינִי אֵין קְבָרִים “was it because there were no graves?” (Exod. xiv. 11.)

2. To denote a gradual motion or increase, as מְעַט מְעַט “*by little and little.*” (Exod. xxiii. 30.)

3. It shews diversity, as בְּזוֹה וּבְזוֹה or בְּזוֹאוֹת וּבְזוֹאוֹת “*so and so,*” *i. e.* “*in these different ways,*” אַחַת הֵנָּה וְאַחַת הֵנָּה “*once hither and once thither,*” *i. e.* “*hither and thither,*” or “*to and fro.*” (2 Kings iv. 35.)

## XX.—Of the Preposition.

§ 480. Most of the separate prepositions, like adverbs, were originally nouns. They differ, however, in this, that they exercise a government over other nouns, and are therefore generally put in the constructed state, as עַל־רֹאשׁ *above the head, i. e. in the upper parts of the head.* (a)

§ 481. If the object upon which the government of the preposition falls is a personal pronoun, it is expressed by adding to the preposition a corresponding suffix, as וְלִי *besides me.* (b)

§ 482. Compound prepositions are formed,

1. From nouns, with other prepositions pre-

(a) The same word which in its absolute state is an adverb, may become in its constructed state a preposition, as לְפָנַי *before, before the king.*

(b) The noun which is used as a preposition is in the absolute state when united to the light suffixes, as לְפָנַי *before me.*



fixed, as לְמַעַלָּה רֹאשׁ *upon the head*, properly at the upper part of the head. (a)

2. From nouns in the absolute state, followed by one of the inseparable prepositions לְ or מִ as לְעִיר חוּצָה *without the city*, תַּחַת לְרֹאשׁ *under the head*, חוּץ מִמֶּנִּי *beyond me*.

§ 483. A word which has already obtained the force of a preposition sometimes admits another preposition before it, and without any change in the meaning, as בֵּין *between, amidst*, לְנֶכַח הַצֹּאן *amidst the grass*, נֶכַח *before*, לְנֶכַח הַצֹּאן *before the flock*.

At other times, however, the force of both prepositions may be distinctly perceived, as מִמֶּנּוּ *from (being) with the man.* (b)

§ 484. The inseparable preposition בְּ is frequently omitted after the prefix מִ as מִדְּיָן *as in the days of Midian*, for בְּדְיָן (Is. ix. 3.)

§ 485. When two members closely connected in meaning immediately follow one another, the preposition which is placed before the first member is frequently understood in Hebrew before the second, as בִּישִׁישִׁים הַכְּמָה *with the old is*

(a) The simple preposition is sometimes used instead of the compound, as תַּחַת for תַּחְתָּה (Ezek. xxi. 5.)

(b) It is sometimes necessary to suppose an ellipsis between the first and second preposition, as לְמֶנּוּ הַיּוֹם *at (the time which was) from that day*, i. e. *even from that day.*

wisdom, חֲכָמָה וְאֶרֶךְ יָמִים *and (with) length of days understanding,*” for בְּאֶרֶךְ (Job xii. 12.) (a)

### XXI.—Of the Conjunction.

§ 486. Compound conjunctions may be formed by the union of two simple conjunctions, or of a conjunction and an adverb, as אִם רַק *only if*, אִם כִּי *if, but*, אִם כֵּן *although*, אֲנִי כִּי *nay what is more*.

§ 487. The copulative ו is frequently used to connect two clauses, which depend upon each other in such a manner that the first declares the reason or condition of what is asserted in the second. In this case ו may be rendered in English by “*then*,” “*therefore*,” as “*if thou wilt go with me וְהָלַכְתִּי then I will go.*” (Judg. iv. 8.) “*Because thou despisedst the commands of the Lord, therefore has he despised thee.*” (1 Sam. xv. 23.)

§ 488. ו is likewise used to connect two clauses, the second of which denotes an event which took place contemporaneous with another event declared in the first. ו in this case may be

(a) הֵי the *const. st.* of הֵי *sufficiency*, כִּי the *const. st.* of כִּי *the mouth*, and the enclitick particle נוֹ are sometimes added to בְּ לִפְנֵי and כֵּן so as not to alter the original signification of the prefix, as כִּפְּנֵי *like as*, לְפָנֵי *according as*, בְּרֵי *in, among*.

rendered by *then*, as “*when Israel was a child, then I loved him.*” (Hos. xi. 1.) “*On the day on which you shall eat of it וְגַפְּךָ תִּפְתָּח* then shall your eyes be opened.” (Gen. iii. 5.) (a)

§ 489. In simple interrogative sentences the interrogation is made 1. by the prefix ה (b) as הֲשֹׁמֵר אָחִי אָנֹכִי “*am I my brother’s keeper?*”

(a) Other significations of ו (in all of which its proper office as a conjunction copulative may still be observed) are the following: 1. “*But*” as “*they will slay me וְאַתָּה but thee they will preserve alive.*” (Gen. xii. 12.) 2. “*For*,” as “*thou shalt die on account of the woman whom thou hast taken וְהָיָה for she is a man’s wife.*” (Gen. xx. 3.) 3. “*That*,” “*in order that*,” as “*deliver up the men, וְנִמְכְּרֵם that we may slay them.*” (1 Sam. xi. 12.) 4. “*Namely*,” “*that is to say*,” as “*they buried him, namely, in his own city.*” (1 Sam. xxviii. 3.) 5. “*That*,” after the verbs רָאָה *to see*, יָדַע *to know*, and others of like signification, as “*if thou knowest וְיִשְׂרָאֵל that there are any active men among them.*” (Gen. xlvii. 6.) 6. “*Or*,” as “*he who curses his father וְאִמּוֹ or his mother.*” (Prov. xx. 20.) 7. It serves to denote comparison, as “*cold waters וְשִׂמְעָה and good news*,” i. e. “*as are cold waters so are good news.*” (Prov. xxv. 25.)

(b) ה interrogative is prefixed, 1. with *Hateph-Pathah*, as הֲשָׁמַע has he heard? 2. If *Sheva* follows, *Hateph-Pathah* is changed into *Pathah*, § 86. as הֲמַעַט for הִמַּעַט. 3. Sometimes it is prefixed, like the article, with *Pathah* followed by *Dagesh* in the following consonant, as הֵיטֵב. 4. Before a guttural this *Pathah* is changed into *Kometz*, as הָאָתָם. 5. Or if the guttural has under it *Kometz*, into *Segol*, as הֵהִיתָּהּ. See § 289, § 290, § 291.



(Gen. iv. 9.) 2. by **אם** as **אם ישמר לנצח** “*will he keep it to the end?*” (Jer. iii. 5.)

But sometimes the interrogatory conjunction is omitted, as **שלום לנער** “*is there peace to the young man?*” (2 Sam. xviii. 29.)

§ 490. In disjunctive sentences the interrogation is made by **ה** placed before the first clause and **אם** before the second, as **היגלך אם נחרל** “*shall we go or shall we forbear?*” (1 Kings xxii. 15.)

§ 491. The following conjunctions admit of being repeated in different clauses of the same sentence, viz. **ו...ו** both...and, **גם...גם** as well...as, **כ...כ** as...so, **אם...אם** whether...or, as **ורכב וסוס** “*both chariots and horses.*” (Ps. lxxvi. 7.) **גם אנחנו גם אבותינו** “*as well we as our fathers,*” (Gen. xlvii. 3.) **כעם ככה** “*as the people so the priest,*” **אם שור אם שׂה** “*whether ox or sheep.*” (Deut. xviii. 3.)

§ 492. There is frequently an ellipsis in Hebrew of some verb necessary to complete the sense before the conjunction **פן** lest, as “*we fear פן נשא*” (the Spirit of the Lord) *may have taken him up.*” (2 Kings ii. 16.)

§ 493. An ellipsis also takes place after **אם** “*if*” in negative, and **אם לא** “*if not,*” in affirmative forms of adjuration, as **אם אעשה** *if I do this, i. e. (may God punish me) if I do this, or I swear that*



*I will not do this.* (2 Sam. xi. 11.) “and he made me swear *לֹא תֵלֶךְ אִם* if thou dost not go,” supply “may God punish thee,” i. e. “thou shalt swear that thou wilt go.” (Gen. xxiv. 37, 38.)

## XXII.—Of the Interjection.

§ 494. Interjections in general stand quite independent of the other words of that clause of the sentence in which they occur. Some, however, which include the idea of acquisition, may govern a noun by means of a preposition, as *אֵי לְנַפְשָׁם* “woe to their souls.” (Isa. iii. 9.)

## XXIII.—Miscellaneous observations on the Syntax.

§ 495. A substantive and participle may be put absolutely when they denote a circumstance contemporaneous with an event afterwards pointed out in the sentence, as *כָּל-אִישׁ וְזָבַח* “when any man offered sacrifice,” (1 Sam. ii. 13.) *עוֹד זֶה מְדַבֵּר* “while he was yet speaking.” (Job i. 16.) (a)

§ 496. A substantive may also be put absolutely when its presence is necessary to complete

(a) If a pronoun in English stands in the place of the substantive, it may be understood in Hebrew, as *קְרָאִים אֵל יְהוָה וְהוּא יִשְׁמָע* “when they cry to the Lord he hears them.” (Ps. xcix. 66.)

the sense of the principal clause. This may take place,

1. When the construction regularly requires that the substantive should stand as the nominative of the principal phrase, as *שָׁנָיו וְלֹא חֶקֶר* "*his years—are not to be searched out.*" (Job xxxvi. 26.)

2. When the substantive should be in an oblique case, (a) as *הָאֵל תָּמִים דְּרָכּוֹ* "*the Lord—perfect is his way,*" i. e. "*the way of the Lord is perfect.*" (Ps. xviii. 31.) "*the Israelites dwelling in the cities of Judah... רַחֲבֹעַם רָחֲבָהֶם עָלֵיהֶם וַיִּמְלֹךְ* Rehoboam reigned over them," i. e. *Rehoboam reigned over the Israelites, &c.* (1 Kings xii. 17.)

§ 497. In both the preceding cases the noun which is put absolutely is placed first, together with any other words which immediately depend upon it. It is generally connected with the rest of the sentence by the conjunction ו which serves principally as a copula, and for the most part cannot be expressed in another language.

§ 498. When two verbs differing in mood or tense are united in the same sentence by the conjunction ו the latter of these is rendered into English as if it had the same mood and tense as the former. See § 417. 5. 6. § 418. 9. § 455. and § 468.

(a) The want of the substantive in the principal clause is supplied, as may be observed, by a pronoun, answering in gender and number to the substantive.

§ 499. **אֵת** is a particle sometimes prefixed to nouns and pronouns, when it is intended more particularly to point out to view the object which they designate.

§ 500. **אֵת** is usually adopted before the accusative case, (a) as “*God created אֶת־הַשָּׁמַיִם the heavens.*” (Gen. i. 1.) Sometimes it is likewise prefixed to the nominative, particularly when the arrangement of the sentence is inverted, as “*let it not be evil in thine eyes אֶת־דְּהַרְבָּר הַזֶּה this thing,*” i. e. *let not this thing be*, &c. (2 Sam. xi. 25.)

§ 501. **אֵת** can be placed before no words but those which are already defined, that is, such as have either the article prefixed, or are united to a suffix, or are proper names.

(a) In the poetical books of the bible **אֵת** is generally omitted, even before the accusative.

## APPENDIX.

No. I.—*Table of the Tonick Accents.*

The tonick accents, considered merely as marks intended to regulate the elevation of the voice, have all the same value; if regarded as signs of punctuation, they are divided into *distinctive* (*domini*) and *conjunctive*. (*servi*) The conjunctive accents serve to unite words which are closely connected in sense, such as are the noun and its genitive case, the substantive, and the adjective, &c. The distinctive accents are used to separate each verse of the Bible into its members. The larger members of a verse are distinguished by one of the *imperatores*. If a larger member can again be divided into smaller the separation is made by one of the *reges*, and still minuter clauses are distinguished by the *duces* and *comites*.

The above is the general rule, but in short verses the conjunctive accents are very seldom used, and the smaller distinctive accents are adopted in their stead; on the contrary in very long verses the conjunctive are sometimes used instead of the lesser distinctive accents.



## A. DISTINCTIVE ACCENTS.

## 1. Imperatores :—

*Silluk* ם*Athnach* ם*Merca with Machpach* ם

## 2. Reges :—

† *Segolta* ם*Sakeph-katon* ם*Sakeph-gadol* ם*Tiphcha* ם

## 3. Duces :—

*Revia* ם† *Sarca* ם† *Pashta* ם\* *Yethiv* ם*Tevir* ם*Double-Merca* ם*Shalsholet* ם\* *Initial Tiphcha* ם

## 4. Comites :—

*Paser* ם*Karnephara* ם\* *Greater-Telisha* ם*Geresh* ם*Double-Geresh* ם*Psik*, placed between words (l)

## B. CONJUNCTIVE ACCENTS.

*Merca* ם*Munach* ם*Machpach* ם*Kadma* ם*Darga* ם*Jerach* ם† *Lesser-Telisha* ם*Tiphcha* ם*Merca with Sarca* ם*Machpach with Sarca* ם

Some accents are always placed upon the same syllable, although the elevation of voice may in reality affect a different syllable from that to which the accent is affixed. Those accents which are always placed on the penultimate are marked in the preceding table thus (\*) and those which fall on the last syllable thus (†).

In words in which the accent should be on the penultimate *Pashta*, if necessary, is placed both upon the last syllable and the penultimate, as קָבָר (Gen. xxiii. 4.)

No. II.—*Paradigms of Nouns from the Grammar of Gesenius. (a)*

The annexed paradigms contain under one

(a) See tables XIV. and XV.

point of view a summary of what has been delivered respecting the alteration of vowels in nouns on account of the constructed state, the change from singular to plural, and the addition of suffixes.

OBSERVATIONS ON THE PARADIGMS OF MASCULINE  
NOUNS. (a)

1. To the first paradigm belong those nouns in which there is no change of the vowels. These are either monosyllables, as קוֹל *a voice*, or polysyllables, as צֶדֶק *just*.

2. To the second belong nouns which have a pure *Kometz* in the last syllable, whether monosyllables, as יָד *a hand*, or having two syllables, the first of which contains an immutable vowel, as כּוֹכַב *a star*.

3. The third paradigm comprises nouns whose last syllable has an impure vowel, and in which the preceding syllable has a changeable *Kometz* or *Tsere*, as גָּדוֹל *great*, אֱמוּנָה *faithful*.

4. The fourth paradigm is an example of those nouns which have two pure *Kometzes*.

After the same manner are declined nouns which have *Tsere* instead of *Kometz* under their first radical, as לֵב *the heart*. The example[b]

(a) See table XIV.

in the table differs from [a] in having the first letter a guttural.

5. The fifth paradigm contains those nouns which have *Kometz* under their first radical, and *Tsere* under their second: these are declined like nouns of the fourth paradigm, *Tsere* being here treated in the same manner as *Kometz* in the former.

Example [b] in the table is that of certain nouns which differ from the rest in adopting the segolate form for the constructed state of the singular. Example [c] comprises those which have their first radical a guttural.

6. The sixth paradigm contains examples of the different forms of segolate nouns.

7. The seventh paradigm is of nouns with a pure *Tsere* in the final syllable, and which are either monosyllabick or preceded by an unchangeable vowel.

8. The eighth paradigm contains nouns derived from verbs quiescent in the third radical ה

OBSERVATIONS ON THE PARADIGMS OF FEMININE  
NOUNS. (a)

1. The paradigm signed [A] is an example of nouns having the feminine termination הַ, and

(a) See table XV.



in which no alteration takes place in the other vowels of the word.

2. The paradigm [B] contains nouns having the feminine termination ך, preceded by a pure *Kometz* or *Tsere*. If the word begins with a consonant having *Sheva* under it, a new syllable will arise in the constructed state, with suffixes, &c. as appears in example [c].

3. The paradigm [C] comprises nouns having the same feminine termination as the former, but which are derived from masculine segolates. Nouns of this kind do not vary the first syllable of the absolute singular.

4. The paradigm [D] contains the feminine segolate forms. These are analagous in their mode of declension to the masculine segolates exhibited in the sixth paradigm of the table of masculine nouns.

There are many exceptions to the foregoing paradigms, both in masculine and feminine nouns, but as most of these have been noticed in the second part of the grammar, it is not necessary to repeat them.

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No. III.—*Forms of Nouns, from the Grammar of Gesenius.*

In giving a list of the forms of Hebrew nouns we shall consider first, those derived from the

perfect, and secondly, those from the imperfect verb.

The forms derived from the perfect verb may again be divided into 1. Such as are supposed to have been participles of the species *Kal*. 2. Those which were originally infinitives of the same species. 3. and 4. Participles and infinitives of the derivative species.

Nouns derived from imperfect verbs may be divided according to the various classes of defective and quiescent verbs from which they take their origin.

[A] NOUNS DERIVED FROM PERFECT VERBS.

I. Original participles of the species *Kal*:

Form 1. קָטֵל *f.* קִטְלָה used principally as adjectives, as חָכָם *wise*, חָדָשׁ *new*.

2. קָטֵל *f.* קִטְלָה one of the regular forms of the participle of intransitive verbs. It is adopted, like the former, for adjectives, as זָקֵן *old*, יָבֵשׁ *dry*.

3. קָטֵל and קָטוּל *f.* קִטְלָה the other participial form of intransitive verbs, as יָגֵר *fearing*, applied also to adjectives, as גָּדֹל *great*, רָחוֹק *distant*.

4. קָטֵל *f.* קִטְלָה the usual participial form, as אֹיֵב *an enemy*, יוֹנֵק *a suckling*.

5. קָטוּל and קָטִיל passive participles of *Kal*.

The latter is of the Chaldee form, and rather used for substantives. Examples: מְשֻׁחַ *anointed*, אֲסִיר *a prisoner*. Some words of this form denote time, as קְצִיר *the time of harvest*, חֲרִישׁ *the time of ploughing*.

6. קָטַל for קָטָל This form is employed for nouns which imply a habit of action, as חָטָא *a sinner*, גָּנַב *a thief*; it is used also for trades and professions, as טָבַח *a cook*, חָרַשׁ (for חֲרִישׁ) *a smith*.

7. קָטִיל and קָטוּל used for adjectives, as צַדִּיק *just*, חַנּוּן *merciful*.

8. קָטוּל employed for substantives, as יְסוֹר *a reproacher*, rarely as a passive participle, as יְלוּד *born*.

9. קָטַל applied to adjectives which denote a defect, as אֵילִם *dumb*, עֵוֶר *blind*.

## II. Original infinitives of *Kal*: (a)

Form 10. קָטַל, קָטִיל and קָטָל As forms of the infinitive, the first and last are the most common. As forms of nouns, they are all of rare occurrence. Examples: אָבֵר *a man*, פִּאֵר *ornament*, צָחַק *laughing*.

11. קָטַל, קָטִיל, קָטָל and with gutturals קָטַע

(a) All these forms are found (*mutatis mutandis*) in the Arabick as infinitives, or as they are denominated, *Nouns of Action*.—See TYCHSEN *Arab. Grammat.* p. 66. ROSENMULLER *Instit. Ling. Arab.* § 155.



קָטַע and קָטַע These are the segolate forms of nouns.

12. קָטַל and קָטַל (a) *f.* קָטַלָּה as רָעַב *hunger*, אָשָׁם *guilt*.

13. קָטַל (for קָטַלָּה) קָטַל (for קָטַלָּה) קָטַל with an impure vowel between the second and third radical, and *Sheva* under the first, as בָּתָב (for בָּתָבָּה) *a book*, בָּאַב (for בָּאַבָּה) *pain*, שְׁבִיל *a way*, חִלּוּם *a dream*, זְבוּל *a habitation*. (b)

14. מְקַטֵּל the Chaldee form of the infinitive. Example, מִשְׁפָּט *judgment*. The following are examples of kindred forms, מְזַמֵּר *a song*, מְחַמֵּד *desire*, מְלִקֵּחַ *booty*, מְמַלְכֵה *a kingdom*, מְשַׁבֵּר *a reward*. These forms are frequently applied to denote the place where an action is performed, as מְזַבֵּחַ *an altar, i. e. a place of sacrifice*.

15. קָטַלּוּ and קָטַלּוּ similar forms having the termination וּן or וּ. These terminations are generally added to the segolate forms, as חִשְׁבוּן *a reckoning*, from חִשַּׁב קִרְבָּן *an offering*, from קָרַב

(a) The latter of these two forms is generally derived from intransitive verbs. Nouns of these forms have an abstract signification, and are often accompanied by other nouns of the forms of No. 2, having a concrete meaning, as רָעַב *hunger*, רָעַב *hungry*.

(b) These forms are also found with an א prefixed, as אֶפְרַח *a brood*.



16. Forms with the feminine termination ות  
This ending is added to the segolate forms, as  
גְּבֻלוֹת *a bordering*.

III. Participles of the derivative species :

17. Of *Niphal*, as נִפְלְאוֹת *pl. wonders*.

18, 19. Of *Piel* and *Hiphil*, as מְזַמֵּר *snuffers*,  
מְזַמְרָה *a pruning knife*.

20. Of *Powel*, as חוֹתֶם *a seal-ring*.

21. Of *Piel* of the form קָטַל *f. קְטֹלָה* and

22. of the form קָטַלְל These are for the most  
part employed for adjectives of colours, as אָרֶם  
*f. אֶדְמָה red, רֵעֵנָה green*.

23. קָטַלְטַל, קָטַלְטַלְטַל This form is applied to  
adjectives of diminution, as אֶדְמָרֶם *reddish*, יֶדְקָרֶק  
*yellowish*.

24. קָטוּטַל from whence is derived הִצְוֹצְרָה *a trumpet*.

IV. Infinitives of the derivative species :

25. Of *Niphal*, as נִפְתּוּלִים *wrestlings*.

26. Of *Piel*, as נִפֵּץ *a scattering*, more frequent  
in the feminine, with impure *Kometz*, as בְּקִשָּׁה  
*a request*.

27. קָטוּל and 28. תִּקְטִיל infinitives of  
*Piel*, like the preceding, as תִּפְּוֶק *the folding of*  
*the hands*, תִּנְמוּל *a benefit*, תִּכְרִיד *a mantle*.

29. Of *Hiphil*, as אִזְכָּרָה *a remembrance-offering*,  
הַשְׁמָעוֹת *a causing to hear*.

30. Of *Hithpael*, as הִתְיַחַשׁ *a catalogue*.

31. Of *Powel*, as הוֹלֵלָה *folly*, and 32, as קִיטוֹר *smoke*.

33. Of *Pilel*, as אֶפְרָה *a girding on*, and 34, as נֶאֱפוּיָה *adultery*.

35. The infinitive of No. 23, as פָּקַחְקוּיָה *an opening*.

36. שִׁקְטִיל as שְׁלֵהֶבֶת *a flame*.

37. Nouns derived from quadriliteral verbs, as סִלְעָם *a locust*.

[B] NOUNS DERIVED FROM IMPERFECT VERBS. (a)

I. From verbs having their first radical י

Infinitive in *Kal*, 14. מִיָּזֵן *a gift*. Infinitive in *Hiphil*, 29. הִצִּילָה *deliverance*. But מָרַע *knowledge*, is from יָרַע

II. From verbs defective in the second radical:

From the participle in *Kal*, 1. רַל *lowly*, רַב *much*; sometimes, but more rarely, as תָּם *perfect*, f. יִרְלָה, תִּמָּה 2. מָח *fat*. From the infinitive, 10, 11. בִּז *booty*, חֵן *favour*, חָק *a law*, f. מִלָּה *a word*, חֲקָה *a law*, 14. מָעוֹ *a fortress*, מִסֵּב *a sur-*

(a) The formation of these nouns is perfectly similar to the preceding, except so far as they are modified by the peculiarities of the imperfect verb. We shall therefore follow the same order, but only exhibit those forms in which there appears any striking irregularity. The arabick numerals refer to the corresponding forms of the perfect verb.

rounding, *f.* מְגִלָּה *a roll*, 28. תְּהִלָּה *praise*, תְּפִלָּה *prayer*. Of the conjugation *Pilpel* is גְּלָגֵל *a wheel*, from גָּלַל *to roll*.

### III. From verbs quiescent in the first radical ו or י

The participial forms are regular. The following were originally infinitives, 10. רָעַת *f.* רֵעֵת, רֵעָה *knowledge*, עֲצָה *counsel*. 13. סֹדֶר for יְסֹדֶר *a circle of persons*. 14. מֹרֶא *fear*, מֹקֶשׁ *a snare*, מוֹלְדֶת *birth*, מוֹסֶר *correction*. The following are from verbs commencing with י viz. מֵיטֵב *the best*. 28. תוֹשָׁב *an inhabitant*, תוֹלְדֶת *a generation*, תוֹרָה *instruction, a law*.

### IV. From verbs quiescent in the second radical ו or י

The following are participles, 1. זָר *strange*, 2. גֵּר *a stranger*, עֵדָה *a witness, testimony*, 3. טוֹב *good*, טוֹבָה *goodness*. The following, on the other hand, are infinitives, 11. the different segolate forms, as מוֹת *death*, בַּיִת *a house*, קוֹל *a voice*, רוּחַ *breath*, בֵּין *that which is between*, and in the feminine בִּשְׁת *rest*, 14. מְנוּחָה *f.* מְנוּחָה *rest*, מְקוֹם *a place*, 28. תְּבוּנָה *understanding*, תְּעוּדָה *testimony*, 29. הִנָּחָה *rest. (a)*

(a) It is impossible from the form of this class of nouns to determine whether they are derived from verbs having their second radical ו or from those which have their middle radical



## V. From verbs quiescent in the third radical ה

The following forms are participles, 2. יָפָה *beautiful*, קָשָׁה *harsh*, f. יָפָה, קָשָׁה. Some of these lose the termination הָ as תָּו *a sign*, for תָּוָה 4. רָאָה *a prophet*, f. עוֹלָה *a burnt-offering*. 5. בָּסוּי *a covering* נָקִי *pure*, עָנִי *poor*. Original infinitives are the following: 11. different forms of segolate nouns sometimes with the final הָ as רֵעָה *a friend*, but generally either rejecting it, as רָעַ for רֵעָה or adopting in its room the original י or ו which then becomes quiescent, (a) as פְּרִי *fruit*, חָלִי *sickness*, בָּרוּ *emptiness*. 13. סִתְּנוּ *winter*, שָׁתִי for שְׁתִּיהָ *a drinking*, f. מִנָּת for מִנְּאֵת or מִנְּאֵת *a portion*, חֲצוֹת *the middle*, שְׁבוּת *captivity*. 14. מִקְנָה *a possession*, מִרְאָה *aspect*, f. מִצְוָה *a precept*. מַעַל *what is above*, is an apocopated noun for מַעֲלָה 15. קִנְיָן *an acquisition*, כְּלִיּוֹן *destruction*. 28. תִּבְנִית *a mode of building*. 28. תִּרְבוּת *a brood*.

VI. From doubly imperfect verbs. We shall mention in this place only certain nouns which

because the verbs (as observed before) borrow forms from one another, thus מִדּוֹן *contention*, is from דָּוָן *Niph. to litigate*; בֵּית *a house*, is from בּוֹת *to pass the night*.

(a) These letters are also sometimes moveable at the end of the word, as קֶצֶו *the end*, and they are *always* so before the feminine termination, as עֲנִיָּה *lowliness* לוֹיָהּ *a chaplet*.



present a peculiar difficulty. (1.) Forms from verbs having the first radical ך and the third radical ם as שׂת for שׂת from שׂת (Job xli. 16.) (2.) from verbs having the second radical ם and the third ה as שׂת *a tumult*, (Numb. xxiv. 17.) for שׂת from שׂת (3.) from verbs having the second radical ך and the third ה as אׁת *an island*, for אׁת from אׁת *to dwell*, אׁת *a sign*, for אׁת from אׁת *a cord*, from אׁת (4.) from verbs having their second radical ך and their third ה as בת *a daughter*, for בת from בת

**TABLES**  
**OF**  
**VERBS, PRONOMINAL SUFFIXES, AND NOUNS.**

		<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
<i>Pret.</i>	3. <i>m.</i>	קָטַל	נִקְטַל	קָטַל
	3. <i>f.</i>	קָטְלָה	נִקְטְלָה	קָטְלָה
	2. <i>m.</i>	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ
	2. <i>f.</i>	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ
	1.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי
<i>Plur.</i>	3.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ
	2. <i>m.</i>	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם
	2. <i>f.</i>	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן
	1.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ
<i>Inf. absol.</i>		קָטוּל	הִקְטִיל	קָטַל
	<i>constr.</i>	קָטֹל	הִקְטִיל	קָטֹל
<i>Imp.</i>	<i>m.</i>	קָטֹל	הִקְטִיל	קָטֹל
	<i>f.</i>	קָטְלִי	הִקְטִילִי	קָטְלִי
<i>Pl.</i>	<i>m.</i>	קָטְלוּ	הִקְטִילוּ	קָטְלוּ
	<i>f.</i>	קָטְלֶנָה	הִקְטִילֶנָה	קָטְלֶנָה
<i>Fut.</i>	3. <i>m.</i>	יִקְטֹל	יִקְטָל	יִקְטֹל
	3. <i>f.</i>	תִּקְטֹל	תִּקְטָל	תִּקְטֹל
	2. <i>m.</i>	תִּקְטֹל	תִּקְטָל	תִּקְטֹל
	2. <i>f.</i>	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1.	אֶקְטֹל	אֶקְטָל	אֶקְטֹל
<i>Plur.</i>	3. <i>m.</i>	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3. <i>f.</i>	תִּקְטְלֶנָה	תִּקְטְלֶנָה	תִּקְטְלֶנָה
	2. <i>m.</i>	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2. <i>f.</i>	תִּקְטְלֶנָה	תִּקְטְלֶנָה	תִּקְטְלֶנָה
	1.	נִקְטֹל	נִקְטָל	נִקְטֹל
<i>Fut. apoc.</i>				
<i>Part. act.</i>		קָטֹל	נִקְטֵל	מִקְטֵל
	<i>pass.</i>	קָטוּל		

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
קָטְלָה	הִקְטִילָהּ	הִקְטַלָּהּ	הִתְקַטַּלָּהּ
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ	הִתְקַטַּלְתָּ
קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי
קָטַלְוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטַּלוּ
קָטַלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קָטַלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
קָטַל	הִקְטִיל	הִקְטַל	הִתְקַטַּל
	הִקְטִיל		הִתְקַטַּל
wanting.	הִקְטִילִי	wanting.	הִתְקַטַּלִּי
	הִקְטִילוּ		הִתְקַטַּלוּ
	הִקְטַלְנָה		הִתְקַטַּלְנָה
יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטַּל
יִקְטַל	יִתְקַטִּיל	יִתְקַטַּל	יִתְקַטַּל
יִתְקַטַּל	יִתְקַטִּיל	יִתְקַטַּל	יִתְקַטַּל
יִתְקַטַּלִּי	יִתְקַטִּילִי	יִתְקַטַּלִּי	יִתְקַטַּלִּי
אִקְטַל	אִקְטִיל	אִקְטַל	אִתְקַטַּל
יִקְטַלוּ	יִקְטִילוּ	יִקְטַלוּ	יִתְקַטַּלוּ
יִתְקַטַּלְנָה	יִתְקַטִּלְנָה	יִתְקַטַּלְנָה	יִתְקַטַּלְנָה
יִתְקַטַּלוּ	יִתְקַטִּלוּ	יִתְקַטַּלוּ	יִתְקַטַּלוּ
יִתְקַטַּלְנָה	יִתְקַטִּלְנָה	יִתְקַטַּלְנָה	יִתְקַטַּלְנָה
נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל
יִקְטַל	יִקְטִיל		
מִקְטַל	מִקְטִיל	מִקְטַל	מִתְקַטַּל



210 TABLE II.—PERFECT VERB WITH FIRST RADICAL A GUTTURAL.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>
<i>Pret. 3. m.</i>	עָמַד	נֶעֱמַד	הֶעֱמִיד	הֵעֱמִיד
3. <i>f.</i>	עָמְדָה	נֶעֱמְדָה	הֶעֱמִידָה	הֵעֱמִידָה
2. <i>m.</i>	עָמַדְתָּ	נֶעֱמַדְתָּ	הֶעֱמַדְתָּ	הֵעֱמַדְתָּ
2. <i>f.</i>	עָמַדְתְּ	נֶעֱמַדְתְּ	הֶעֱמַדְתְּ	הֵעֱמַדְתְּ
1.	עָמַדְתִּי	נֶעֱמַדְתִּי	הֶעֱמַדְתִּי	הֵעֱמַדְתִּי
<i>Plur. 3.</i>	עָמְדוּ	נֶעֱמְדוּ	הֶעֱמִידוּ	הֵעֱמִידוּ
2. <i>m.</i>	עָמַדְתֶּם	נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם	הֵעֱמַדְתֶּם
2. <i>f.</i>	עָמַדְתֶּן	נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן	הֵעֱמַדְתֶּן
1.	עָמַדְנוּ	נֶעֱמַדְנוּ	הֶעֱמַדְנוּ	הֵעֱמַדְנוּ
<i>Inf. absol.</i>	עֹמֵד	נֹעֲמֵד	הֶעֱמִיד	
<i>const.</i>	עָמַד	הֶעֱמַד	הֶעֱמִיד	הֵעֱמַד
<i>Imp. m.</i>	עֹמֵד	חֹזֵק	הֶעֱמַד	הֶעֱמַד
<i>f.</i>	עֹמְדִי	חֹזְקִי	הֶעֱמִידִי	הֶעֱמִידִי
<i>Plur. m.</i>	עֹמְדוּ	חֹזְקוּ	הֶעֱמִידוּ	הֶעֱמִידוּ
<i>f.</i>	עֹמְדָנָה	חֹזְקָנָה	הֶעֱמִידָנָה	הֶעֱמִידָנָה
<i>Fut. 3. m.</i>	יַעֲמֹד	יִחַזֵּק	יַעֲמִיד	יַעֲמִיד
3. <i>f.</i>	תַּעֲמֹד	תִּחַזֵּק	תַּעֲמִיד	תַּעֲמִיד
2. <i>m.</i>	תַּעֲמֹד	תִּחַזֵּק	תַּעֲמִיד	תַּעֲמִיד
2. <i>f.</i>	תַּעֲמִידִי	תִּחַזְּקִי	תַּעֲמִידִי	תַּעֲמִידִי
1.	אֶעֱמֹד	אֶחַזֵּק	אֶעֱמִיד	אֶעֱמִיד
<i>Plur. 3. m.</i>	יַעֲמְדוּ	יִחַזְּקוּ	יַעֲמִידוּ	יַעֲמִידוּ
3. <i>f.</i>	תַּעֲמִידָנָה	תִּחַזְּקָנָה	תַּעֲמִידָנָה	תַּעֲמִידָנָה
2. <i>m.</i>	תַּעֲמְדוּ	תִּחַזְּקוּ	תַּעֲמִידוּ	תַּעֲמִידוּ
2. <i>f.</i>	תַּעֲמִידָנָה	תִּחַזְּקָנָה	תַּעֲמִידָנָה	תַּעֲמִידָנָה
1.	נֶעֱמַד	נִחַזֵּק	נֶעֱמִיד	נֶעֱמִיד
<i>Fut. apoc.</i>			יַעֲמִיד	
<i>Part. act.</i>	עֹמֵד	נֹעֲמֵד	מַעֲמִיד	מַעֲמִיד
<i>pass.</i>	עֹמֵד			

wanting.

TAB. III.—PERFECT VERB WITH SECOND RADICAL A GUTTURAL. 211

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>	<i>Pual.</i>	<i>Hithpāʿel.</i>
<i>Pret.</i> 3. <i>m.</i>	זָעַק	נִזְעַק	בִּרַךְ	בִּרַךְ	הִתְבָּרַךְ
3. <i>f.</i>	זָעְקָה	נִזְעְקָה	בִּרְכָה	בִּרְכָה	הִתְבָּרְכָה
2. <i>m.</i>	זָעַקְתָּ	נִזְעַקְתָּ	בִּרַכְתָּ	בִּרַכְתָּ	הִתְבָּרַכְתָּ
2. <i>f.</i>	זָעַקְתְּ	נִזְעַקְתְּ	בִּרַכְתְּ	בִּרַכְתְּ	הִתְבָּרַכְתְּ
1.	זָעַקְתִּי	נִזְעַקְתִּי	בִּרַכְתִּי	בִּרַכְתִּי	הִתְבָּרַכְתִּי
<i>Plur.</i> 3.	זָעְקוּ	נִזְעְקוּ	בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
2. <i>m.</i>	זָעַקְתֶּם	נִזְעַקְתֶּם	בִּרַכְתֶּם	בִּרַכְתֶּם	הִתְבָּרַכְתֶּם
2. <i>f.</i>	זָעַקְתֶּן	נִזְעַקְתֶּן	בִּרַכְתֶּן	בִּרַכְתֶּן	הִתְבָּרַכְתֶּן
1.	זָעַקְנוּ	נִזְעַקְנוּ	בִּרַכְנוּ	בִּרַכְנוּ	הִתְבָּרַכְנוּ
<i>Inf. absol.</i>	זָעֹק	נִזְעֹק	בִּרֹךְ		
<i>constr.</i>	זָעַק	הִזְעַק	בִּרַךְ	בִּרַךְ	הִתְבָּרַךְ
<i>Imp.</i> <i>m.</i>	זָעַק	הִזְעַק	בִּרַךְ		הִתְבָּרַךְ
<i>f.</i>	זָעְקִי	הִזְעְקִי	בִּרְכִי		הִתְבָּרְכִי
<i>Plur.</i> <i>m.</i>	זָעְקוּ	הִזְעְקוּ	בִּרְכוּ	wanting.	הִתְבָּרְכוּ
<i>f.</i>	זָעַקְנָה	הִזְעַקְנָה	בִּרְכְּנָה		הִתְבָּרְכְּנָה
<i>Fut.</i> 3. <i>m.</i>	יִזְעַק	יִזְעַק	יְבָרַךְ	יְבָרַךְ	יִתְבָּרַךְ
3. <i>f.</i>	תִּזְעַק	תִּזְעַק	תְּבָרַךְ	תְּבָרַךְ	תִּתְבָּרַךְ
2. <i>m.</i>	תִּזְעַק	תִּזְעַק	תְּבָרַךְ	תְּבָרַךְ	תִּתְבָּרַךְ
2. <i>f.</i>	תִּזְעְקִי	תִּזְעְקִי	תְּבָרְכִי	תְּבָרְכִי	תִּתְבָּרְכִי
1.	אִזְעַק	אִזְעַק	אֲבָרַךְ	אֲבָרַךְ	אִתְבָּרַךְ
<i>Plur.</i> 3. <i>m.</i>	יִזְעְקוּ	יִזְעְקוּ	יְבָרְכוּ	יְבָרְכוּ	יִתְבָּרְכוּ
3. <i>f.</i>	תִּזְעַקְנָה	תִּזְעַקְנָה	תְּבָרְכְּנָה	תְּבָרְכְּנָה	תִּתְבָּרְכְּנָה
2. <i>m.</i>	תִּזְעְקוּ	תִּזְעְקוּ	תְּבָרְכוּ	תְּבָרְכוּ	תִּתְבָּרְכוּ
2. <i>f.</i>	תִּזְעַקְנָה	תִּזְעַקְנָה	תְּבָרְכְּנָה	תְּבָרְכְּנָה	תִּתְבָּרְכְּנָה
1.	נִזְעַק	נִזְעַק	נְבָרַךְ	נְבָרַךְ	נִתְבָּרַךְ
<i>Fut. apoc.</i> same as the usual form of the future.					
<i>Part. act.</i>	זָעַק	נִזְעַק	מְבָרַךְ	מְבָרַךְ	מִתְבָּרַךְ
<i>pass.</i>	זָעֻק				

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
<i>Pret.</i> 3. <i>m.</i>	שָׁמַע	נִשְׁמַע	שָׁמַע
3. <i>f.</i>	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה
2. <i>m.</i>	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
2. <i>f.</i>	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
1.	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי
<i>Plur.</i> 3.	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ
2. <i>m.</i>	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
2. <i>f.</i>	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן
1.	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ
<i>Inf. absol.</i>	שָׁמֹעַ	נִשְׁמָעַ	שָׁמֹעַ
<i>constr.</i>	שָׁמַע	הִשְׁמַע	שָׁמַע
<i>Imp.</i> <i>m.</i>	שָׁמַע	הִשְׁמַע	שָׁמַע
<i>f.</i>	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי
<i>Pl.</i> <i>m.</i>	שָׁמְעוּ	הִשְׁמְעוּ	שָׁמְעוּ
<i>f.</i>	שָׁמְעֶנָּה	הִשְׁמְעֶנָּה	שָׁמְעֶנָּה
<i>Fut.</i> 3. <i>m.</i>	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע
3. <i>f.</i>	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
2. <i>m.</i>	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
2. <i>f.</i>	תִּשְׁמְעִי	תִּשְׁמְעִי	תִּשְׁמְעִי
1.	אִשְׁמַע	אִשְׁמַע	אִשְׁמַע
<i>Plur.</i> 3. <i>m.</i>	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
3. <i>f.</i>	תִּשְׁמְעֶנָּה	תִּשְׁמְעֶנָּה	תִּשְׁמְעֶנָּה
2. <i>m.</i>	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
2. <i>f.</i>	תִּשְׁמְעֶנָּה	תִּשְׁמְעֶנָּה	תִּשְׁמְעֶנָּה
1.	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
<i>Fut. apoc.</i>			
<i>Part. act.</i>	שָׁמַע	נִשְׁמַע	מִשְׁמַע
<i>pass.</i>	שָׁמוֹעַ		



<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמַּע
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמַעָה	הִשְׁתַּמַּעָה
שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמַעוּ	הִשְׁתַּמַּעוּ
שָׁמְעוּתָה	הִשְׁמִיעוּתָה	הִשְׁמַעוּתָה	הִשְׁתַּמַּעוּתָה
שָׁמְעוּתִי	הִשְׁמִיעוּתִי	הִשְׁמַעוּתִי	הִשְׁתַּמַּעוּתִי
שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמַעוּ	הִשְׁתַּמַּעוּ
שָׁמְעוּם	הִשְׁמִיעוּם	הִשְׁמַעוּם	הִשְׁתַּמַּעוּם
שָׁמְעוּתָן	הִשְׁמִיעוּתָן	הִשְׁמַעוּתָן	הִשְׁתַּמַּעוּתָן
שָׁמְעוּנוּ	הִשְׁמִיעוּנוּ	הִשְׁמַעוּנוּ	הִשְׁתַּמַּעוּנוּ
	הִשְׁמַע		
שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמַּע
	הִשְׁמַע		הִשְׁתַּמַּע
wanting.	הִשְׁמִיעִי	wanting.	הִשְׁתַּמַּעִי
	הִשְׁמִיעוּ		הִשְׁתַּמַּעוּ
	הִשְׁמַעָה		הִשְׁתַּמַּעָה
יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁתַּמַּע
תִּשְׁמַע	תִּשְׁמִיעַ	תִּשְׁמַע	תִּשְׁתַּמַּע
תִּשְׁמַעוּ	תִּשְׁמִיעוּ	תִּשְׁמַעוּ	תִּשְׁתַּמַּעוּ
תִּשְׁמַעִי	תִּשְׁמִיעִי	תִּשְׁמַעִי	תִּשְׁתַּמַּעִי
אִשְׁמַע	אִשְׁמִיעַ	אִשְׁמַע	אִשְׁתַּמַּע
יִשְׁמַעוּ	יִשְׁמִיעוּ	יִשְׁמַעוּ	יִשְׁתַּמַּעוּ
תִּשְׁמַעָה	תִּשְׁמִיעָה	תִּשְׁמַעָה	תִּשְׁתַּמַּעָה
תִּשְׁמַעוּ	תִּשְׁמִיעוּ	תִּשְׁמַעוּ	תִּשְׁתַּמַּעוּ
תִּשְׁמַעָה	תִּשְׁמִיעָה	תִּשְׁמַעָה	תִּשְׁתַּמַּעָה
נִשְׁמַע	נִשְׁמִיעַ	נִשְׁמַע	נִשְׁתַּמַּע
	יִשְׁמַע		
מִשְׁמַע	מִשְׁמִיעַ	מִשְׁמַע	מִשְׁתַּמַּע



214 TABLE V.—VERB DEFECTIVE IN THE FIRST RADICAL נ

		Kal.	Niphal.	Hiphil.	Hophal.
<i>Pret.</i>	3. m.	נָגַשׁ	נִגַּשׁ	הִגִּישׁ	הֻגַּשׁ
	3. f.	נָגַשְׁהָ	נִגַּשְׁהָ	הִגִּישְׁהָ	הֻגַּשְׁהָ
	2. m.	נִגַּשְׁתָּ	נִגַּשְׁתָּ	הִגִּישְׁתָּ	הֻגַּשְׁתָּ
	2. f.	נִגַּשְׁתְּ	נִגַּשְׁתְּ	הִגִּישְׁתְּ	הֻגַּשְׁתְּ
	1.	נִגַּשְׁתִּי	נִגַּשְׁתִּי	הִגִּישְׁתִּי	הֻגַּשְׁתִּי
<i>Plur.</i>	3.	נִגַּשׁוּ	נִגַּשׁוּ	הִגִּישׁוּ	הֻגַּשׁוּ
	2. m.	נִגַּשְׁתֶּם	נִגַּשְׁתֶּם	הִגִּישְׁתֶּם	הֻגַּשְׁתֶּם
	2. f.	נִגַּשְׁתֶּן	נִגַּשְׁתֶּן	הִגִּישְׁתֶּן	הֻגַּשְׁתֶּן
	1.	נִגַּשְׁנוּ	נִגַּשְׁנוּ	הִגִּישְׁנוּ	הֻגַּשְׁנוּ
<i>Inf. absol.</i>		נִגֹּשׁ	הִנְגֹּשׁ	הִגִּישׁ	
	<i>const.</i>	נִגַּשְׁתָּ	הִנְגַּשְׁתָּ	הִגִּישׁ	הֻגַּשׁ
<i>Imp.</i>	m.	נִשׁ	הִנְגִּשׁ	הִגִּשׁ	
	f.	נִשִּׁי	הִנְגִּשִּׁי	הִגִּשִּׁי	
<i>Plur.</i>	m.	נִשׁוּ	הִנְגִּשׁוּ	הִגִּישׁוּ	wanting.
	f.	נִשְׁנָה	הִנְגִּשְׁנָה	הִגִּשְׁנָה	
<i>Fut.</i>	3. m.	יִגַּשׁ	יִנְגַּשׁ	יִהְיֶה	יִהְיֶה
	3. f.	תִּגַּשׁ	תִּנְגַּשׁ	תִּהְיֶה	תִּהְיֶה
	2. m.	תִּגַּשׁ	תִּנְגַּשׁ	תִּהְיֶה	תִּהְיֶה
	2. f.	תִּגַּשִּׁי	תִּנְגַּשִּׁי	תִּהְיֶה	תִּהְיֶה
	1.	אֶגַּשׁ	אֶנְגַּשׁ	אֶהְיֶה	אֶהְיֶה
<i>Plur.</i>	3. m.	יִגַּשׁוּ	יִנְגַּשׁוּ	יִהְיֶה	יִהְיֶה
	3. f.	תִּגַּשְׁנָה	תִּנְגַּשְׁנָה	תִּהְיֶה	תִּהְיֶה
	2. m.	תִּגַּשׁוּ	תִּנְגַּשׁוּ	תִּהְיֶה	תִּהְיֶה
	2. f.	תִּגַּשְׁנָה	תִּנְגַּשְׁנָה	תִּהְיֶה	תִּהְיֶה
	1.	נִגַּשׁ	נִנְגַּשׁ	נִהְיֶה	נִהְיֶה
<i>Fut. apoc.</i>				יִגַּשׁ	
<i>Part. act.</i>		נִגַּשׁ	נִגַּשׁ	מִגַּשׁ	מִגַּשׁ
	<i>pass.</i>	נִגַּשׁ			

TABLE VII.—QUIESCENT VERB WITH THE FIRST RADICAL א 215

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphal.</i>	<i>Hophal.</i>
<i>Pret.</i>	אָכַל	נֶאֱכַל	הֶאֱכִיל	הִאָּכַל
Regular, like verbs with their first radical a guttural.				
<i>Inf. absol.</i>	אֲכֹל			
<i>constr.</i>	אָכַל	הֶאֱכַל	הִאָּכִיל	הִאָּכַל
<i>Imp. m.</i>	אֲכַל	הֶאֱכַל	הִאָּכַל	
<i>f.</i>	אֲכִילי	&c.	&c.	
<i>Plur. m.</i>	אֲכֹלוּ			wanting.
<i>f.</i>	אֲכַלְנָה			
<i>Fut. 3. m.</i>	יֵאָכַל (*)	יֵאָכַל (*)	יֵאָכַל	יֵאָכִיל
<i>3. f.</i>	תֵּאָכַל	תֵּאָכַל	תֵּאָכַל	&c.
<i>2. m.</i>	תֵּאָכַל	תֵּאָכַל	תֵּאָכַל	&c.
<i>2. f.</i>	תֵּאָכְלִי	תֵּאָכְלִי	תֵּאָכְלִי	
<i>1.</i>	אֲכַל	אֲכַל	יֵאָכַל	
<i>Plur. 3. m.</i>	יֵאָכְלוּ	יֵאָכְלוּ	יֵאָכְלוּ	
<i>3. f.</i>	תֵּאָכְלֶנָּה	תֵּאָכְלֶנָּה	תֵּאָכְלֶנָּה	
<i>2. m.</i>	תֵּאָכְלוּ	תֵּאָכְלוּ	תֵּאָכְלוּ	
<i>2. f.</i>	תֵּאָכְלֶנָּה	תֵּאָכְלֶנָּה	תֵּאָכְלֶנָּה	
<i>1.</i>	נֵאָכַל	נֵאָכַל	נֵאָכַל	
<i>Fut. apoc.</i>	יֵאָמֵר	יֵאָמֵר		
<i>conv.</i>			יֵאָכַל	
<i>Part. act.</i>	אֹכֵל			
<i>pass.</i>	אֲכֹל	נֶאֱכַל	מֵאָכִיל	מֵאָכַל

(\*) The form יֵאָכַל is used with the conjunctive, and the form יֵאָכַל with the distinctive accents, or what is the same thing, at the end of a phrase.

		<i>Kal.</i>	<i>Niphal.</i>
<i>Pret.</i>	3 <i>m.</i>	קָב	נָקַב
	3. <i>f.</i>	קָבָה	נָקְבָה
	2. <i>m.</i>	קָבֹת	נָקְבוֹת
	2. <i>f.</i>	קָבוֹת	נָקְבוֹת
	1	קָבוֹתִי	נָקְבוֹתִי
<i>Plur.</i>	3.	קָבוּ	נָקְבוּ
	2. <i>m.</i>	קָבוֹתָם	נָקְבוֹתָם
	2. <i>f.</i>	קָבוֹתָן	נָקְבוֹתָן
	1.	קָבוֹנוּ	נָקְבוֹנוּ
<i>Inf. absol.</i>		קָבוֹב	הִקְבוֹב
<i>const.</i>		קָב	הִקְבָּה
<i>Imp.</i>	<i>m.</i>	קָב	הִקְבָּה
	<i>f.</i>	קָבִי	הִקְבִּי
<i>Plur.</i>	<i>m.</i>	קָבוּ	הִקְבּוּ
	<i>f.</i>	קָבִינָה	הִקְבִּינָה
<div style="display: flex; justify-content: space-around; align-items: center;"> <span style="font-size: 2em;">}</span> </div>			
<i>Fut.</i>	3. <i>m.</i>	יִקְבֹּ	יִקְבֹּ
	3. <i>f.</i>	תִּקְבֹּ	תִּקְבֹּ
	2. <i>m.</i>	תִּקְבֹּ	תִּקְבֹּ
	2. <i>f.</i>	תִּקְבִּי	תִּקְבִּי
	1.	אִקְבֹּ	אִקְבֹּ
<i>Plur.</i>	3. <i>m.</i>	יִקְבוּ	יִקְבוּ
	3. <i>f.</i>	תִּקְבִּינָה	תִּקְבִּינָה
	2. <i>m.</i>	תִּקְבוּ	תִּקְבוּ
	2. <i>f.</i>	תִּקְבִּינָה	תִּקְבִּינָה
	1.	נִקְבֹּ	נִקְבֹּ
<i>Fut. conv.</i>		יִקְבֹּ	
<i>Fut. with Suff.</i>		יִקְבִּי	יִקְבוּנִי
<i>Part. act.</i>		סוֹבֵב	
<i>pass.</i>		סוֹבֵב	נִסְבָּה





		<i>Kal.</i>	<i>Niphal.</i>
<i>Pret.</i>	3. <i>m.</i>	יָשַׁב	נִשְׁבַּ
	3. <i>f.</i>		נִשְׁבָּה
	2. <i>m.</i>		נִשְׁבַּת
	2. <i>f.</i>		נִשְׁבַּת
	1.	regular.	נִשְׁבַּתִּי
<i>Plur.</i>	3.		נִשְׁבּוּ
	2. <i>m.</i>		נִשְׁבַּתְּם
	2. <i>f.</i>		נִשְׁבַּתְּן
	1.		נִשְׁבַּנּוּ
<i>Inf. absol.</i>		יֹשֵׁב	
<i>constr.</i>		יֹסֵד, שֹׁכֵת	הַיֹּשֵׁב
<i>Imp.</i>	<i>m.</i>	יֹשֵׁב	הַיֹּשֵׁב
	<i>f.</i>	יֹשְׁבִי	הַיֹּשְׁבִי
<i>Pl.</i>	<i>m.</i>	יֹשְׁבוּ	הַיֹּשְׁבוּ
	<i>f.</i>	יֹשְׁבֹנָה	הַיֹּשְׁבֹנָה
<i>Fut.</i>	3. <i>m.</i>	יִשֵּׁב	יִנְשֵׁב
	3. <i>f.</i>	תִּשֵּׁב	תִּנְשֵׁב
	2. <i>m.</i>	תִּשֵּׁב	תִּנְשֵׁב
	2. <i>f.</i>	תִּשְׁבִּי	תִּנְשְׁבִי
	1.	אִשֵּׁב	אִנְשֵׁב
<i>Plur.</i>	3. <i>m.</i>	יִשְׁבּוּ	יִנְשְׁבוּ
	3. <i>f.</i>	תִּשְׁבְּנָה	תִּנְשְׁבְּנָה
	2. <i>m.</i>	תִּשְׁבּוּ	תִּנְשְׁבוּ
	2. <i>f.</i>	תִּשְׁבְּנָה	תִּנְשְׁבְּנָה
	1.	נִשֵּׁב	נִנְשֵׁב
<i>Fut. apoc.</i>		וַיִּשֵּׁב	
<i>conv.</i>			
<i>Part. act.</i>		יֹשֵׁב	נֹשֵׁב
<i>pass.</i>		יֹשׁוּב	

<i>Hiphil.</i>	<i>Hophal.</i>	<i>Kal.</i>	<i>Hiphil.</i>
הוֹשִׁיב	הוֹשֵׁב	יָטַב	הִיטִיב
הוֹשִׁיבָה	הוֹשֵׁבָה		הִיטִיבָה
הוֹשִׁיבַת	הוֹשֵׁבַת		הִיטִיבַת
הוֹשִׁיבֹת	הוֹשֵׁבֹת		הִיטִיבֹת
הוֹשִׁיבְתִּי	הוֹשֵׁבְתִּי	regular.	הִיטִיבְתִּי
הוֹשִׁיבוּ	הוֹשֵׁבוּ		הִיטִיבוּ
הוֹשִׁיבְתֶּם	הוֹשֵׁבְתֶּם		הִיטִיבְתֶּם
הוֹשִׁיבְתֹּן	הוֹשֵׁבְתֹּן		הִיטִיבְתֹּן
הוֹשִׁיבֻּ	הוֹשֵׁבֻּ		הִיטִיבֻּ
הוֹשִׁיב, הוֹשִׁיִּים		יָטֹב	הִיטִיב
הוֹשִׁיב	הוֹשֵׁב	יָטַב	הִיטִיב
הוֹשֵׁב		יָטַב	הִיטִב
הוֹשִׁיבִי		יָטַבְי	הִיטִיבִי
הוֹשִׁיבוּ	wanting.	יָטַבוּ	הִיטִיבוּ
הוֹשִׁיבָה		יָטַבְהָ	הִיטִיבָהּ
יֹשִׁיב	יֹשֵׁב	יָטַב	יִיטִיב
תוֹשִׁיב	תוֹשֵׁב	תִּיטַב	תִּיטִיב
תוֹשִׁיבִי	תוֹשֵׁבִי	תִּיטַבְי	תִּיטִיבִי
אֹשִׁיב	אֹשֵׁב	אִיטַב	אִיטִיב
יֹשִׁיבוּ	יֹשֵׁבוּ	יִיטַבוּ	יִיטִיבוּ
תוֹשִׁיבָה	תוֹשֵׁבָה	תִּיטַבְהָ	תִּיטִיבָהּ
תוֹשִׁיבוּ	תוֹשֵׁבוּ	תִּיטַבוּ	תִּיטִיבוּ
תוֹשִׁיבָה	תוֹשֵׁבָה	תִּיטַבְהָ	תִּיטִיבָהּ
נוֹשִׁיב	נוֹשֵׁב	נִיטַב	נִיטִיב
וַיֹּשִׁיב, וַיֹּשִׁיב		וַיִּטַב	וַיִּטִב
מוֹשִׁיב	מוֹשֵׁב	יָטַב	מִיטִיב
		יָטַב	

		<i>Kal.</i>	<i>Niphal.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	
<i>Pres.</i>	3. <i>m.</i>	קָם	נָקֹם	הִקָּם	הֻקָּם	
	3. <i>f.</i>	קָמָה	נָקְמָה	הִקִּימָה	הֻקִּימָה	
	2. <i>m.</i>	קָמַתְּ	נָקִימוֹתְ	הִקִּימוֹתְ	הֻקִּימְתָּ	
	2. <i>f.</i>	קָמַתְּ	נָקִימוֹתְ	הִקִּימוֹתְ	הֻקִּימְתְּ	
	1.	קָמַתִּי	נָקִימוֹתִי	הִקִּימוֹתִי	הֻקִּימְתִּי	
<i>Plur.</i>	3.	קָמוּ	נָקִימוּ	הִקִּימוּ	הֻקִּימוּ	
	2. <i>m.</i>	קָמַתֶּם	נָקִימוֹתֶם	הִקִּימוֹתֶם	הֻקִּימְתֶּם	
	2. <i>f.</i>	קָמַתְּוּ	נָקִימוֹתְוּ	הִקִּימוֹתְוּ	הֻקִּימְתְּוּ	
	1.	קָמְנוּ	נָקִימוֹנוּ	הִקִּימוֹנוּ	הֻקִּימְנוּ	
<i>Imp.</i>	<i>absol.</i>	קֹם	הִקֹּם	הִקָּם, הִקֵּם		
	<i>constr.</i>	קֹם	הִקָּם	הִקָּם	הֻקָּם	
<i>Imp.</i>	<i>m.</i>	קֹם	הִקֹּם	הִקָּם	wanting.	
	<i>f.</i>	קֹמִי	הִקֹּמִי	הִקִּמִּי		
<i>Pl.</i>	<i>m.</i>	קֹמוּ	הִקֹּמוּ	הִקִּמוּ		
	<i>f.</i>	קֹמְנָה	הִקֹּמְנָה	הִקִּמְנָה		
<i>Fut.</i>	3. <i>m.</i>	יָקֹם	יָקֹם	יָקִים	יֻקָּם	
	3. <i>f.</i>	תָּקֹם	תָּקֹם	תָּקִים	תֻּקָּם	
	2. <i>m.</i>	תָּקֹם	תָּקֹם	תָּקִים	תֻּקָּם	
	2. <i>f.</i>	תָּקֹמִי	תָּקֹמִי	תָּקִימִי	תֻּקִּימִי	
	1.	אָקֹם	אָקֹם	אָקִים	אֻקָּם	
<i>Plur.</i>	3. <i>m.</i>	יָקִימוּ	יָקִימוּ	יָקִימוּ	יֻקָּמוּ	
	3. <i>f.</i>	תָּקִימְנָה	תָּקִימְנָה	תָּקִימְנָה	תֻּקִּימְנָה	
	2. <i>m.</i>	תָּקִימוּ	תָּקִימוּ	תָּקִימוּ	תֻּקָּמוּ	
	2. <i>f.</i>	תָּקִימְנָה	תָּקִימְנָה	תָּקִימְנָה	תֻּקִּימְנָה	
	1.	נָקֹם	נָקֹם	נָקִים	נֻקָּם	
<i>Fut. apoc.</i>		יָקֹם (וְיָקֹם)		יָקֹם (וְיָקֹם)		
& <i>conv.</i>						
<i>Fut. with Suff.</i>		יִשְׁבְּגֵנִי		יִקִּימֵנִי		
<i>Part. act.</i>		קָם	נָקֹם	מִקָּם	מוֹקָם	
	<i>pass.</i>	קָם				

<i>Pil'ul.</i>	<i>Pulal.</i>	<i>Kal.</i>		<i>Niphal.</i>
קוּמִם	קוּמִם	בָּז	בִּז	נְבוּז
קוּמְמָה	קוּמְמָה	בָּנָה	בִּנָּה	נְבוּנָת
קוּמְמַת	קוּמְמַת	בָּנֶת	בִּינוּת	נְבוּנוּת
קוּמְמַת	קוּמְמַת	בָּנֶת	בִּינוּת	נְבוּנוּת
קוּמְמַתִּי	קוּמְמַתִּי	בָּנֶתִּי	בִּינוּתִּי	נְבוּנוּתִּי
קוּמְמוֹ	קוּמְמוֹ	בָּנוּ	בִּינוּ	נְבוּנוּ
קוּמְמַתֶּם	קוּמְמַתֶּם	בָּנֶתֶם	בִּינוּתֶם	נְבוּנוּתֶם
קוּמְמַתָּן	קוּמְמַתָּן	בָּנֶתְךָ	בִּינוּתְךָ	נְבוּנוּתְךָ
קוּמְמַנּוּ	קוּמְמַנּוּ	בָּנוּ	בִּינוּנוּ	נְבוּנוּנוּ
		בָּז	בִּז	הַבּוּז
קוּמִם	קוּמִם	בָּז	בִּז	הַבּוּז
קוּמִם	wanting.	בִּז	בִּז	הַבּוּז
קוּמְמִי		בִּינִי	בִּינִי	הַקִּיּוֹם like
קוּמְמוֹ		בִּינוּ	בִּינוּ	
קוּמְמָנָה				
יְקוּמִם	יְקוּמִם	יָבִז	יָבִז	יָבִז
יְקוּמִם	יְקוּמִם	יָבִז	יָבִז	יְקוּם like
יְקוּמִם	יְקוּמִם	יָבִז	יָבִז	
יְקוּמְמִי	יְקוּמְמִי	יָבִינִי	יָבִינִי	
יְאֻקִּם	יְאֻקִּם	אָבִז	אָבִז	
יְקוּמְמוֹ	יְקוּמְמוֹ	יָבִינוּ	יָבִינוּ	
יְקוּמְמָנָה	יְקוּמְמָנָה	יָבִינָה	יָבִינָה	
יְקוּמְמוֹ	יְקוּמְמוֹ	יָבִינוּ	יָבִינוּ	
יְקוּמְמָנָה	יְקוּמְמָנָה	יָבִינָה	יָבִינָה	
יְקוּמִם	יְקוּמִם	יָבִז	יָבִז	
		(יָבִז) יָבִז		
יְסוּבְבִי		יָבִינִי	יָבִינִי	
יְקוּמִם	יְקוּמִם	בָּז	בִּז	יָבִז
		בָּז	בִּז	



	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
<i>Pret.</i> 3. <i>m.</i>	מָצָא	נִמְצָא	מִצָּא
3. <i>f.</i>	מָצְאָה	נִמְצְאָה	מִצָּאָה
2. <i>m.</i>	מָצַאתָ	נִמְצַאתָ	מִצָּאתָ
2. <i>f.</i>	מָצַאתְּ	נִמְצַאתְּ	מִצָּאתְּ
1.	מָצַאתִי	נִמְצַאתִי	מִצָּאתִי
<i>Plur.</i> 3.	מָצְאוּ	נִמְצְאוּ	מִצָּאוּ
2. <i>m.</i>	מָצַאתֶם	נִמְצַאתֶם	מִצָּאתֶם
2. <i>f.</i>	מָצַאתֶן	נִמְצַאתֶן	מִצָּאתֶן
1.	מָצַאנוּ	נִמְצַאנוּ	מִצָּאנוּ
<i>Inf. absol.</i>	מֵצֵא	הִמְצָא	מִצֵּא
<i>const.</i>	מֵצֵא	הִמְצָא	מִצֵּא
<i>Imp.</i> <i>m.</i>	מֵצֵא	הִמְצָא	מִצֵּא
<i>f.</i>	מֵצְאִי	הִמְצְאִי	מִצְאִי
<i>Plur.</i> <i>m.</i>	מֵצְאוּ	הִמְצְאוּ	מִצְאוּ
<i>f.</i>	מֵצְאֶנָּה	הִמְצְאֶנָּה	מִצְאֶנָּה
<i>Fut.</i> 3. <i>m.</i>	יִמְצָא	יִמְצָא	יִמְצָא
3. <i>f.</i>	תִּמְצָא	תִּמְצָא	תִּמְצָא
2. <i>m.</i>	תִּמְצָא	תִּמְצָא	תִּמְצָא
2. <i>f.</i>	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי
1.	אִמְצָא	אִמְצָא	אִמְצָא
<i>Plur.</i> 3. <i>m.</i>	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
3. <i>f.</i>	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה
2. <i>m.</i>	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
2. <i>f.</i>	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה
1.	נִמְצָא	נִמְצָא	נִמְצָא

*Fut. apoc.* the same as the common form.

*Fut. with Suff.* יִמְצְאֵנִי יִמְצְאֵנִי

*Part. act.* מֵצֵא נִמְצָא מִצָּא

*pass.* מֵצִיָּא

<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpael.</i>
מָצָא	הִמָּצִיא	הִמָּצָא	הִתְמָצָא
מָצָאָה	הִמָּצִיָּאָה	הִמָּצָאָה	הִתְמָצָאָה
מָצָאתִי	הִמָּצִאתִי	הִמָּצָאתִי	הִתְמָצָאתִי
מָצָאתָ	הִמָּצִאתָ	הִמָּצָאתָ	הִתְמָצָאתָ
מָצָאתִי	הִמָּצִאתִי	הִמָּצָאתִי	הִתְמָצָאתִי
מָצָאוּ	הִמָּצִאוּ	הִמָּצָאוּ	הִתְמָצָאוּ
מָצְאתֶם	הִמָּצִאתֶם	הִמָּצָאתֶם	הִתְמָצָאתֶם
מָצְאתָן	הִמָּצִאתָן	הִמָּצָאתָן	הִתְמָצָאתָן
מָצְאוּ	הִמָּצִאוּ	הִמָּצָאוּ	הִתְמָצָאוּ
	הִמָּצָא		
מָצָא	הִמָּצִיא	הִמָּצָא	הִתְמָצָא
	הִמָּצִיא		הִתְמָצָא
wanting.	הִמָּצִיָּאִי	wanting.	הִתְמָצִיָּאִי
	הִמָּצִיָּאוּ		הִתְמָצִיָּאוּ
	הִמָּצִיָּאָה		הִתְמָצִיָּאָה
יָמָצָא	יָמָצִיא	יָמָצָא	יָתְמָצָא
תָּמָצָא	תָּמָצִיא	תָּמָצָא	תָּתְמָצָא
תָּמָצָא	תָּמָצִיא	תָּמָצָא	תָּתְמָצָא
תָּמָצִיאִי	תָּמָצִיאִי	תָּמָצִיאִי	תָּתְמָצִיאִי
אָמָצָא	אָמָצִיא	אָמָצָא	אָתְמָצָא
יָמָצְאוּ	יָמָצִאוּ	יָמָצְאוּ	יָתְמָצְאוּ
תָּמָצְאוּ	תָּמָצִאוּ	תָּמָצְאוּ	תָּתְמָצְאוּ
תָּמָצְאוּ	תָּמָצִאוּ	תָּמָצְאוּ	תָּתְמָצְאוּ
תָּמָצְאוּ	תָּמָצִאוּ	תָּמָצְאוּ	תָּתְמָצְאוּ
נָמָצָא	נָמָצִיא	נָמָצָא	נָתְמָצָא
	יָמָצָא		
	יָמָצִיאִי		
מָמָצָא	מָמָצִיא	מָמָצָא	מָתְמָצָא

	<i>Kal.</i>	<i>Niphal.</i>	<i>Piel.</i>
<i>Pret.</i> 3. <i>m.</i>	גָּלָה	נִגְלָה	גָּלָה
3. <i>f.</i>	גָּלְתָה	נִגְלְתָה	גָּלְתָה
2. <i>m.</i>	גָּלִית	נִגְלִית	גָּלִית
2. <i>f.</i>	גָּלִית	נִגְלִית	גָּלִית
1.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
<i>Plur.</i> 3.	גָּלוּ	נִגְלוּ	גָּלוּ
2. <i>m.</i>	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. <i>f.</i>	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן
1.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
<i>Inf. absol.</i>	גָּלַה	נִגְלַה	גָּלַה
<i>constr.</i>	גָּלוֹת	הִגְלוֹת	גָּלוֹת
<i>Imp.</i> <i>m.</i>	גָּלַה	הִגְלַה	גָּלַה
<i>f.</i>	גָּלִי	הִגְלִי	גָּלִי
<i>Pl.</i> <i>m.</i>	גָּלוּ	הִגְלוּ	גָּלוּ
<i>f.</i>	גָּלִינָה	הִגְלִינָה	גָּלִינָה
<i>Fut.</i> 3. <i>m.</i>	יִגְלֶה	יִנְגְּלֶה	יִגְלֶה
3. <i>f.</i>	תִּגְלֶה	תִּנְגְּלֶה	תִּגְלֶה
2. <i>m.</i>	תִּגְלֶה	תִּנְגְּלֶה	תִּגְלֶה
2. <i>f.</i>	תִּגְלִי	תִּנְגְּלִי	תִּגְלִי
1.	אֶגְלֶה	אֶנְגְּלֶה	אֶגְלֶה
<i>Plur.</i> 3. <i>m.</i>	יִגְלוּ	יִנְגְּלוּ	יִגְלוּ
3. <i>f.</i>	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
2. <i>m.</i>	תִּגְלוּ	תִּנְגְּלוּ	תִּגְלוּ
2. <i>f.</i>	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגְלִינָה
1.	נִגְלֶה	נִנְגְּלֶה	נִגְלֶה
<i>Fut. apoc.</i> & <i>conv.</i>	יִגְלֶה (וַיִּגְלֶה)	יִנְגְּלֶה	יִגְלֶה
<i>Fut. with Suff.</i>	יִגְלֶנִי		יִגְלֶנִי
<i>Part. act.</i>	גָּלָה	נִגְלָה	מִגְלָה
<i>pass.</i>	בָּלִי		



<i>Pual.</i>	<i>Hiphil.</i>	<i>Hophal.</i>	<i>Hithpâel.</i>
גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלִּיתָה
גָּלִית	הִגְלִית	הִגְלִית	הִתְגַּלִּית
גָּלִית	הִגְלִית	הִגְלִית	הִתְגַּלִּית
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
גָּלִיתָן	הִגְלִיתָן	הִגְלִיתָן	הִתְגַּלִּיתָן
גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
גָּלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה	הִגְלִיתָה	הִגְלִיתָה	הִתְגַּלִּיתָה
	הִגְלָה		הִתְגַּלָּה
	הִגְלִי		הִתְגַּלִּי
wanting.	הִגְלוּ	wanting.	הִתְגַּלוּ
	הִגְלִינָה		הִתְגַּלִּינָה
יִגְלָה	יִגְלָה	יִגְלָה	יִתְגַּלָּה
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּתְגַּלִּי
אִגְלָה	אִגְלָה	אִגְלָה	אִתְגַּלָּה
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
(וַיִּגַּל) יִגַּל			
	יִגְלִי		
מִגְלָה	מִגְלָה	מִגְלָה	מִתְגַּלָּה



<i>Suffixes. Sing.</i>	1.	2. masc.	2 fem.	3 masc.
<i>Pret. Kal. 3. m.</i>	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ } קָטַלְתָּהוּ }
3. f.	קָטַלְתָּנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ } קָטַלְתָּהוּ }
2. m.	קָטַלְתָּנִי } קָטַלְתָּנִי }	—	—	קָטַלְתָּהוּ } קָטַלְתָּהוּ }
2. f.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ } קָטַלְתָּהוּ }
1. c.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
<i>Plur.</i> 3. c.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2. m.	קָטַלְתֶּם	—	—	קָטַלְתֶּם
1. c.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
<i>Inf. Kal.</i>	קָטַלְתִּי	קָטַלְתָּ } קָטַלְתָּ }	קָטַלְתְּ	קָטַלְתָּ
<i>Imp. Kal.</i>	קָטַלְתִּי	—	—	קָטַלְתָּ
<i>Fut. Kal. 3. m.</i>	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּ
3. m.	יִקְטַלְנִי	יִקְטַלְתָּ	—	יִקְטַלְנִי
<i>with Nun emphat.</i>				
<i>Plur. 3. m.</i>	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
<i>Pret. Piel.</i>	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ



*Accusative of the Pronoun, or Suffix of the Verb.*

A.	B.
<i>Sing. 1. c.</i> אֲנִי; אֲנִי־; אֲנִי־ me,	With Nun epenthetic. אֲנִי־, אֲנִי־
2 { <i>m.</i> הוּ (הוּ) <i>in pause</i> הוּ <i>f.</i> הִי; הִי־; הִי־, הִי־, } <i>thee,</i> (הִי), (הִי־)	<i>in pause</i> הִי־ - - - - -
3 { <i>m.</i> הוּ; הוּ; הוּ־, הוּ־, הוּ־ <i>him,</i> <i>f.</i> הִי; הִי־; הִי־ <i>her,</i>	הוּ־, הוּ־ הִי־
<i>Plur. 1.</i> אֲנֵנוּ; אֲנֵנוּ־; אֲנֵנוּ־ <i>us,</i>	אֲנֵנוּ־
2 { <i>m.</i> אַתָּה <i>f.</i> אַתָּה, (אֲתָה) } <i>you,</i>	wanting.
3 { <i>m.</i> הֵם; הֵם־; הֵם־, הֵם־; הֵם־, הֵם־ <i>them, m.</i> <i>f.</i> הֵנּוּ; הֵנּוּ־; הֵנּוּ־ <i>them, f.</i>	

N. B. The forms included within a parenthesis are of rare occurrence; those with an asterisk prefixed are poetical.

*Suffix of the Noun, or the Possessive Pronoun (properly the Genitive of the Pronoun.)*

A. Singular Noun.	B. Plural Noun.
'ִי <i>my,</i>	'ִי <i>my,</i>
יְךָ <i>in pause</i> יְךָ יְךָ יְךָ } <i>thy,</i>	יְךָ יְךָ יְךָ (יְךָ יְךָ) } <i>thy,</i>
יָ, הָ, הָ, הָ <i>his,</i>	יָ, הָ, הָ, הָ * <i>his,</i>
הָ, הָ, הָ <i>her,</i>	הָ, הָ <i>her,</i>
נָ, נָ <i>our,</i>	נָ, נָ <i>our,</i>
כָּם כָּן, כָּן } <i>your,</i>	יְכָם יְכָן } <i>your,</i>
הֶם, הֶם (הֶם) מוֹ * הֶן, הֶן, הֶן } <i>their,</i> (הֶן)	יְהֶם, יְמוֹ * יְהֶן } <i>their,</i>



	I.	II.		III.	IV.
		a.	b.		a.
<i>Sing. absol.</i>	סוּם (Horse)	דָּם (Blood)	עוֹלָם (Eternity)	פְּקִיד (Inspector)	דְּבַר (Word)
— <i>const.</i>	סוּם	דָּם	עוֹלָם	פְּקִיד	דְּבַר
— <i>with light Suff.</i>	סוּמִי	דָּמִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי
— <i>with grave Suff.</i>	סוּמְכֶם	דָּמְכֶם	עוֹלָמְכֶם	פְּקִידְכֶם	דְּבָרְכֶם
<i>Plur. absol.</i>	סוּמִים	דָּמִים	עוֹלָמִים	פְּקִידִים	דְּבָרִים
— <i>const.</i>	סוּמִי	דָּמִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי
— <i>with light Suff.</i>	סוּמִי	דָּמִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי
— <i>with grave Suff.</i>	סוּמִיכֶם	דָּמִיכֶם	עוֹלָמִיכֶם	פְּקִידִיכֶם	דְּבָרִיכֶם
<i>Dual absol.</i>	יוֹמִים (Days)	יָדַיִם (Hands)	מְלָאָכִים (Tongs)	שָׁבָעִים (Weeks)	כְּנָפַיִם (Wings)
— <i>const.</i>		יָדַי			כְּנָפַי

	VI.				
	d.	e.	f.	g.	h.
<i>Sing. absol.</i>	נָעַר (Youth)	נֶצַח (Eternity)	פָּעַל (Work)	מוֹת (Death)	זֵית (Olive)
— <i>const.</i>	נָעַר	נֶצַח	פָּעַל	מוֹת	זֵית
— <i>with light Suff.</i>	נָעָרִי	נֶצַחִי	פָּעַלִי	מוֹתִי	זֵיתִי
— <i>with grave Suff.</i>	נָעָרְכֶם	נֶצַחְכֶם	פָּעַלְכֶם	מוֹתְכֶם	זֵיתְכֶם
<i>Plur. absol.</i>	נָעָרִים	נֶצַחִים	פָּעַלִים	מוֹתִים	זֵיתִים
— <i>const.</i>	נָעָרִי	נֶצַחִי	פָּעַלִי	מוֹתִי	זֵיתִי
— <i>with light Suff.</i>	נָעָרִי	נֶצַחִי	פָּעַלִי	מוֹתִי	זֵיתִי
— <i>with grave Suff.</i>	נָעָרִיכֶם	נֶצַחִיכֶם	פָּעַלִיכֶם	מוֹתִיכֶם	זֵיתִיכֶם
<i>Dual absol.</i>	נְעָלַיִם (Shoes)				עֵינַיִם (Eyes)
— <i>const.</i>	נְעָלַי				עֵינַי

IV.			V.			VI.		
b.	a.	b.	c.	a.	b.	c.		
חָכֶם	זָקֵן	פֶּתֶף	חֲצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ		
(Wise)	(Old)	(Shoulder)	(Court)	(King)	(Book)	(Holiness)		
חָכְמָה	זָקֵן	פֶּתֶף	חֲצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ		
חֲכָמִי	זָקֵן	פֶּתֶף	חֲצָרִי	מֶלְכִי	סִפְרִי	קֹדְשִׁי		
חֲכָמְכֶם	זָקֵנְכֶם	פֶּתְכֶם	חֲצָרְכֶם	מֶלְכְּכֶם	סִפְרְכֶם	קֹדְשְׁכֶם		
חֲכָמִים	זָקֵנִים	פֶּתִים	חֲצָרִים	מֶלְכִים	סִפְרִים	קֹדְשִׁים		
חֲכָמִי	זָקֵנִי	פֶּתִי	חֲצָרִי	מֶלְכִי	סִפְרִי	קֹדְשִׁי		
חֲכָמִי	זָקֵנִי	פֶּתִי	חֲצָרִי	מֶלְכִי	סִפְרִי	קֹדְשִׁי		
חֲכָמֵיכֶם	זָקֵנֵיכֶם	פֶּתֵיכֶם	חֲצָרֵיכֶם	מֶלְכֵיכֶם	סִפְרֵיכֶם	קֹדְשֵׁיכֶם		
חֲלָצִים	יָרֵכִים	עֲקָבִים	רַגְלִים	בְּפָלִים	מַתְנִים			
(Hips)	(Loins)	(Heels)	(Feet)	(Double)	(Hips)			
חֲלָצִי	יָרֵכִי	עֲקָבִי	רַגְלִי	בְּפָלִי	מַתְנִי			

VI.			VII.			VIII.			IX.
i.	a.	b.	a.	b.	c.				
פֶּרִי	אֵיב	שֵׁם	יָם	אִם	חֵק	חִזָּה			
(Fruit)	(Enemy)	(Name)	(Sea)	(Mother)	(Law)	(Seer)			
פֶּרִי	אֵיב	שֵׁם	יָם	אִם	חֵק	חִזָּה			
פְּרִי	אֵיבִי	שְׁמִי	יָמִי	אִמִּי	חֻקִּי	חִזִּי			
פְּרִיכֶם	אֵיבְכֶם	שְׁמֵכֶם	יָמֵכֶם	אִמְכֶם	חֻקְכֶם	חִזְכֶם			
פְּרִיִּם	אֵיבִים	שְׁמוֹת	יָמִים	אִמוֹת	חֻקִּים	חִזִּים			
(Gazelles)	אֵיבִי	שְׁמוֹת	יָמִי	אִמוֹת	חֻקִּי	חִזִּי			
	אֵיבִי	שְׁמוֹתִי	יָמִי	אִמוֹתִי	חֻקִּי	חִזִּי			
	אֵיבֵיכֶם	שְׁמוֹתֵיכֶם	יָמֵיכֶם	אִמוֹתֵיכֶם	חֻקֵּיכֶם	חִזְיֵיכֶם			
לְחָיִים	מֵאֲזֵנִים	אֶפִּים	שִׁנַּיִם						
(Cheeks)	(Scales)	(Nostrils)	(Teeth)						
	מֵאֲזֵנִי	אֶפִּי	שִׁנִּי						

		B.		
		a.	b.	c.
<i>Sing. absol.</i>	סוּסָה (Mare)	שָׁנָה (Year)	שְׁנָה (Sleep)	צְדָקָה (Justice)
— <i>const.</i>	סוּסַת	שְׁנַת	שְׁנַת	צְדַקַת
— <i>with light Suff.</i>	סוּסָתִי	שְׁנָתִי	שְׁנָתִי	צְדָקָתִי
— <i>with grave Suff.</i>	סוּסַתְכֶם	שְׁנַתְכֶם	שְׁנַתְכֶם	צְדַקַתְכֶם
<i>Plur. absol.</i>	סוּסוֹת	שְׁנוֹת	שְׁנוֹת	צְדָקוֹת
— <i>const.</i>	סוּסוֹת	שְׁנוֹת	שְׁנוֹת	צְדָקוֹת
— <i>with Suff.</i>	סוּסוֹתִי	שְׁנוֹתִי	שְׁנוֹתִי	צְדָקוֹתִי
<i>Dual absol.</i>		שְׁפָתַיִם (Lips)	פְּאַתַיִם (Corners)	
— <i>const.</i>		שְׁפָתַי	פְּאַתַי	

  

		C.			D.	
		a.	b.	c.	a.	b.
<i>Sing. absol.</i>	מַלְכָּה (Queen)	חֲרָפָה (Scorn)	חֲרָבָה (Desolation)		יוֹנְקָת (Sprout)	פְּתָנָת (Coat)
— <i>const.</i>	מַלְכַת	חֲרַפַת	חֲרַבַת		יוֹנְקַת	פְּתַנַת
— <i>with light Suff.</i>	מַלְכָתִי	חֲרַפָתִי	חֲרַבָתִי		יוֹנְקָתִי	פְּתַנָתִי
— <i>with grave Suff.</i>	מַלְכַתְכֶם	חֲרַפַתְכֶם	חֲרַבַתְכֶם		יוֹנְקַתְכֶם	פְּתַנַתְכֶם
<i>Plur. absol.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת		יוֹנְקוֹת	פְּתָנוֹת
— <i>const.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת		יוֹנְקוֹת	פְּתָנוֹת
— <i>with Suff.</i>	מַלְכוֹתִי	חֲרָפוֹתִי	חֲרָבוֹתִי		יוֹנְקוֹתִי	
<i>Dual absol.</i>	יֶרְכָתַיִם (Sides)	רַקְמָתַיִם (Two variegated Garments)			עֲצָלָתַיִם (Sloth)	נְחֻשְׁתַּיִם (Fetters)
— <i>const.</i>	יֶרְכָתִי					

**BOOK**

**OF THE**

**PROPHET JONAH,**

**WITH TWO PRAXES,**

**THE FIRST OF PRONUNCIATION AND THE SECOND  
ANALYTICAL.**





## י ו נ ה

## CHAP. I.

1, 2 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אָמִתַי לֵאמֹר: קוּם לֵךְ  
 אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וְקִרְאָה עָלֶיהָ כִּי־עָלְתָהּ  
 3 רָעָתָם לִפְנֵי: וַיָּקָם יוֹנָה לְבָרַח תַּרְשִׁישָׁה מִלִּפְנֵי  
 יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אֹנִיָּה בָּאָה תַרְשִׁישַׁי וַיַּתְּזֵן  
 שָׂכְרָהּ וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה:  
 4 וַיְהִי הַטִּיל רוּחַ־גְּדוֹלָה אֶל־הֵיָם וַיְהִי סַעֲר־גְּדוֹל בַּיָּם  
 5 וַהֲאֹנִיָּה חֹשֶׁבֶרָה לְהִשָּׁבֵר: וַיִּירָאוּ הַמַּלְחִים וַיַּזְעִקוּ  
 אִישׁ אֶל־אֶלְהֵיוֹ וַיִּטִּילוּ אֶת־הַבַּלִּים אֲשֶׁר בָּאֹנִיָּה  
 אֶל־הֵיָם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה יָרֵד אֶל־יָרֵכְתִי הַסְּפִינָה  
 6 וַיִּשָּׁבֵב וַיִּרְדָּם: וַיִּקְרַב אֵלָיו רֵב הַחֵבֶל וַיֹּאמֶר לוֹ מַה־  
 לָּךְ נִרְדָּם קוּם קְרָא אֶל־אֱלֹהֶיךָ אוֹלֵי: יַתְעַשֶּׂת הָאֱלֹהִים  
 7 לָנוּ וְלֹא נֹאכֵד: וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנַפְּלֵה  
 גּוֹרְלוֹת וְנִגְדְּעָה בְּשָׁלְמִי הָרָעָה הַזֹּאת לָנוּ וַיִּפְּלוּ  
 8 גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל־יוֹנָה: וַיֹּאמְרוּ אֵלָיו הַקִּידָה־נָא  
 לָנוּ בְּאִשָּׁר לְמִי־הָרָעָה הַזֹּאת לָנוּ מַח־מְלֹאכֶתְךָ וּמֵאִין  
 9 תָּבוֹא מֶה אֶרְצֶךָ וְאִי־מִזֶּה עִם אָתָּה: וַיֹּאמֶר אֲלֵיהֶם  
 עֲבְרִי אֲנֹכִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יֵרָא אֲשֶׁר־

- עֲשֵׂה אֶת־הֵימָּם וְאֶת־הַיָּבֶשֶׁה: וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה 10  
 גְּדוֹלָה וַיֹּאמְרוּ אֵלָיו מַה־זֹּאת עֲשִׂיתָ בִּי־יְדֹעִי  
 הָאֲנָשִׁים בִּי־מִלְפָּנֶיךָ יְהוָה הוּא בֵּרַח בִּי הַיָּדָּה לָהֶם:  
 וַיֹּאמְרוּ אֵלָיו מַה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הֵם מֵעֲלֵינוּ בִּי 11  
 הֵם הוֹלֵךְ וְסֹעֵר: וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי אֶל־  
 הַיָּם וַיִּשְׁתַּק הֵם מֵעֲלֵיכֶם בִּי יוֹדֵעַ אֲנִי בִּי בְּשָׁלִי  
 הַפֶּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם: וַיַּחֲתִירוּ הָאֲנָשִׁים לְהַשִּׁיב 12  
 אֶל־הַיָּבֶשֶׁה וְלֹא יָכְלוּ בִּי הֵם הוֹלֵךְ וְסֹעֵר עֲלֵיהֶם:  
 וַיִּקְרָאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנְהָ יְהוָה אֵל־נָא נִאֲבֹדָה 13  
 בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֶל־תִּתֵּן עָלֵינוּ דָם נָקִיָּא כִּי־אַתָּה  
 יְהוָה כְּאֲשֶׁר חָפַצְתָּ עֲשִׂיתָ: וַיִּשְׂאוּ אֶת־יוֹנָה 14  
 וַיִּטְלֻהוּ אֶל־הַיָּם וַיַּעֲמֹד הֵם מִזַּעְפוֹ: וַיִּירָאוּ הָאֲנָשִׁים 15  
 יִרְאָה גְּדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיָּדְרוּ  
 גִּדְרֵיהֶם:

## CHAP. II.

- וַיִּמָּן יְהוָה דָּג גָּדוֹל לִבְלֹעַ אֶת־יוֹנָה וַיְהִי יוֹנָה 1  
 בְּמַעַי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת: וַיִּתְפַּלֵּל יוֹנָה 2  
 אֶל־יְהוָה אֱלֹהָיו מִמַּעַי הַדָּגָה: וַיֹּאמֶר קִרְאתִי 3  
 מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שְׁמַעְתִּי שְׁמַעַת 4  
 קוֹלִי: וַתִּשְׁלִיכֵנִי מִצוּלָה בְּלִבָּב יָמִים וַנִּהַר יִסְבְּבֵנִי

5 כַּל-מִשְׁפָּרֶיךָ וְנָלִיךְ עָלַי עָבְרוּ: וַאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי  
 מִנֶּנֶד עֵינֶיךָ אֶךְ אוֹסִיף לְהַבִּיט אֶל-הַיָּבֵל קִדְשֶׁךָ:  
 6 אֲפַפְּנִי מַיִם עַד-נֶפֶשׁ תְּהוֹם יִסְבְּבֵנִי סוּף חֲבוּשׁ  
 7 לְרֹאשִׁי: לִקְצֵבִי הָרִים יִרְדּוּ הָאָרֶץ בְּרַחֲמֶיךָ בַּעֲדִי  
 8 לְעוֹלָם וּתַעַל מִשְׁחַחַת חַיֵּי יְהוָה אֱלֹהֵי: בְּהִתְעַשֵּׁף  
 עָלַי נִפְשִׁי אֶת-יְהוָה זָכַרְתִּי וּתְבוֹא אֵלַי תַּפְלִתִּי  
 9 אֶל-הַיָּבֵל קִדְשֶׁךָ: מִשְׁמֵרִים הַבְּלִי-שׁוּא חֲסֵדֶם  
 10 יַעֲזֹבוּ: וַאֲנִי בְּקוֹל תוֹדָה אֲזַבְּחֶךָ-לָךְ אֲשֶׁר נִדְרַתִּי  
 11 אֲשַׁלֶּמֶה יִשׁוּעָתָה לַיהוָה: וַיֹּאמֶר יְהוָה לָדָג נִקְּמָה  
 אֶת-יוֹנָה אֶל-הַיָּבֶשֶׁת:

## CHAP. III.

1, 2 וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה שְׁנִית לֵאמֹר: קוּם לָךְ  
 אֶל-נִינּוּה הָעִיר הַגְּדוֹלָה וּקְרֵא אֵלֶיהָ אֶת-הַקְּרִיאָה  
 3 אֲשֶׁר אֲנֹכִי דֹבֵר אֵלֶיךָ: וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל-נִינּוּה  
 בְּדִבַּר יְהוָה וּנִינּוּה הָיְתָה עִיר-גְּדוֹלָה לְאֱלֹהִים מְהֵלֶךְ  
 4 שְׁלֹשֶׁת יָמִים: וַיַּחַל יוֹנָה לָבוֹא בַּעִיר מְהֵלֶךְ יוֹם  
 אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וּנִינּוּה נִהְפָּכֶת:  
 5 וַיֹּאמְרֵנוּ אֲנִישֵׁי נִינּוּה בְּאֱלֹהִים וַיִּקְרְאוּ-צוֹם וַיִּלְבְּשׁוּ שָׂקִים  
 6 מִגְּדוֹלָם וְעַד-קֶטֶם: וַיִּגַע הַדָּבָר אֶל-מֶלֶךְ נִינּוּה  
 וַיָּקָם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ מֵעַלְיוֹ וַיִּבֶס שֹׁם וַיָּשָׁב עַל-



האָפּר: וַיִּזְעַק וַיֹּאמֶר בְּנִינֹה מַטָּעַם הַמֶּלֶךְ וַיְדַלֵּיו 7  
 לֵאמֹר הָאֵלִים וַהֲבַהֲמָה הַבָּקָר וַהֲצֹאֵן אֶל-יִטְעֵמוֹ  
 מֵאוֹמָה אֶל-יָרְעֻוּ וּמִיָּם אֶל-יִשְׁתֻּוּ: וַיִּתְּכֶסּוּ שָׁקִים 8  
 הָאֵדָם וַהֲבַהֲמָה וַיִּקְרָאוּ אֶל-אֱלֹהִים בְּחִזְקָה וַיִּשְׁבּוּ אִישׁ  
 מִדְּרָכּוֹ הָרָעָה וּמִן-הַחֲמָס אֲשֶׁר בְּכַפֵּיהֶם: מִי- 9  
 יוֹדַע יָשׁוּב וּנְתָם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא  
 נֹאכַד: וַיֵּרָא הָאֱלֹהִים אֶת-מַעֲשֵׂיהֶם כִּי-שָׁבוּ מִדְּרָכָם 10  
 הָרָעָה וַיִּנָּחֵם הָאֱלֹהִים עַל-הָרָעָה אֲשֶׁר-דִּבֶּר לַעֲשׂוֹת-  
 לָהֶם וְלֹא עָשָׂה:

## CHAP. IV.

וַיֵּרַע אֶל-יֹונָה רָעָה גְדוֹלָה וַיַּחַר לוֹ: וַיִּתְפַּלֵּל אֶל- 1, 2  
 יְהוָה וַיֹּאמֶר אֲנִי יְהוָה הִלּוּא-זֶה דָּבָרִי עַד-הַיּוֹתִי עַל-  
 אֲדָמָתִי עַל-כֵּן קִבַּמְתִּי לְבָרַח תְּרַשִּׁישָׁה כִּי יִדְעָתִי כִּי  
 אַתָּה אֶל-חַנּוּן וָרַחוּם אָרְךְ אַפִּיִם וְרַב-חֶסֶד וְנֶחֱם  
 עַל-הָרָעָה: וַעֲתָה יְהוָה קַח-נָא אֶת-נַפְשִׁי מִמֶּנִּי 3  
 כִּי טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר יְהוָה הִחִיטָב חָדְרָה לָךְ: 4  
 וַיֵּצֵא יוֹנָה מִן-הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם 5  
 סִכָּה וַיֵּשֶׁב תַּחְתֶּיהָ בַּצֵּל עַד אֲשֶׁר יֵרָאֶה מִה-יַּתִּידָה  
 בָּעִיר: וַיִּמֶן יְהוָה-אֱלֹהִים קִיקְיוֹן וַיַּעַל מַעַל לַיּוֹנָה 6  
 לַהֲיִירָת צֵל עַל-רֹאשׁוֹ לְהַצִּיל לוֹ מִרָעָתוֹ וַיִּשְׁמַח  
 יוֹנָה עַל-הַקִּיקְיוֹן שֶׁמָּחָה גְדוֹלָה: וַיִּמֶן הָאֱלֹהִים תּוֹלַעַת 7

בַּעֲלוֹת הַשָּׁחַר לַמַּחֲרָת וַתֵּד אֶת-הַקִּיקָיוֹן וַיִּבֶשׁ׃  
 8 וַיְהִי כַזֶּלַח הַשָּׁמֶשׁ נִימָן אֱלֹהִים רִיחַ קָדִים בְּרִישִׁית  
 וַתֵּד הַשָּׁמֶשׁ עַל-רֹאשׁ יוֹנָה וַיִּתְּעַלֶּף וַיִּשְׁאַל אֶת-  
 9 נַפְשׁוֹ לָמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי׃ וַיֹּאמֶר אֱלֹהִים  
 אֶל-יוֹנָה הִחַיְטָב חָרָה-לָּךְ עַל-הַקִּיקָיוֹן וַיֹּאמֶר  
 10 הִיטָב חָרָה-לִּי עַד-מָוֶת׃ וַיֹּאמֶר יְהוָה אֵתָּה חֹסֶת  
 עַל-הַקִּיקָיוֹן אֲשֶׁר לֹא-עֲמִלְתָּ בּוֹ וְלֹא נִדְּלַתּוֹ שָׁבוֹן-  
 11 לֵילָה הִזָּה וּבֹן-לֵילָה אֶקְבֶּר׃ וַאֲנִי לֹא אָחוּס עַל-  
 נִינּוּהָ הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשׁ-בָּהּ הַרְבֵּה מִשָּׂתִּים-  
 עֲשָׂרָה רַבּוֹ אָדָם אֲשֶׁר לֹא-יָדַע בֵּין-יָמִינוֹ לְשִׁמְאוֹ  
 וַבְּהִמָּה רִבְּה׃



## PRAXIS OF PRONUNCIATION

ON THE

### BOOK OF JONAH.

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N. B. It is to be remembered that the Hebrew language is read from right to left, and that each word and syllable begin with a consonant. See § 4.

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#### CHAP. I.—VERSE I.

*Vā-y'hī'.* The first consonant is *Vaw* [v], under which is *Pathah* [ǣ] § 10. The second consonant is *Yod* [y], under which is *Sheva simple*, § 18, and which merely indicates the absence of a vowel, § 19. The third consonant is *He* [h], and under it *Hirek* [ȳ], § 10. The last consonant is *Yod* [y], with which the preceding *Hirek* quiesces, § 6, and is thus made long, § 12, and expressed by the symbol [ī] § 13. The sound of *final Yod* being quiescent, is not heard, § 6, and is therefore not expressed. The mark affixed to *Pathah* is the euphonick accent *Metheg*, § 49 and § 50. It separates the *Pathah* from the following consonant *Yod*, § 51. 3, and gives



*Pathah* a long sound, § 51. 2, expressed by the symbol [ā] § 14. The mark over the last *Yod* is the tonick accent, which serves to elevate the syllable, § 40.

*D'vār-y'how-vō*, a compound word consisting of two simple words. The first consonant is *Daleth* [dh], under which is *Sheva simple*, § 18, denoting merely the absence of a vowel sound, § 19. The next consonant is *Beth* [v], under it is *Pathah* [ä] § 10. The third consonant is *Resh* [r]. This closes the first word. The horizontal line, which comes next, is *Maccaph*, § 52, which serves to unite the two words into one, § 53. The second word commences with the consonant *Yod* [y]; underneath is *Sheva simple*, § 18, which merely denotes the absence of a vowel sound, § 19. The next consonant is *He* [h], and over the following consonant is its vowel *Howlem* [ow] § 10. The third consonant is *Vaw* [v], and underneath is *Kometz* [ō], § 10. The last consonant is *He* [h], with which the preceding *Kometz* quiesces, § 6. *He* is not heard distinct from the vowel, and is therefore not expressed in Roman characters. The point in *Daleth* is *Dagesh*, by § 32, and *soft Dagesh*, by § 33. 1. (a) *Dagesh* takes away the

(a) The tonick accent on the preceding word is distinctive, see p. 194, and thus causes the word **וְיָ** to begin a new member of the sentence.

aspirate from *Daleth*, § 34, which is thus expressed by [d] § 3. The two words connected by *Maccaph* have only one tonick accent, which is found upon the last word, § 53, and on the final syllable which it serves to elevate, § 40.

*Ēl-yow-nō* This is also a compound word, consisting of two simple words. The first consonant is *Aleph*, which denotes merely a very slight breathing, and is omitted in Roman characters, § 2; below it is *Segol*, [é] § 10. The next consonant is *Lamed* [l]. This completes the first word. The horizontal line which succeeds is *Maccaph*, § 52, which unites the preceding and following word into one, § 53. The second word begins with *Yod* [y]; its vowel *Howlem* [ow] is found over the following consonant, which is *Vaw* [v]. *Vaw* quiesces with *Howlem*, § 6; and as its sound blends with it in such a manner as not to be distinctly heard, it is not expressed in Roman characters. The next consonant is *Nun* [n], under which is *Kometz* [ō], § 10. The last consonant is *He* [h], with which the preceding *Kometz* quiesces. *He* is not sounded, and therefore is not expressed in Roman characters. See § 6. The two words being united by *Maccaph* have but one tonick accent, which is here placed on the last syllable, § 53, and serves to elevate it, § 40.

*Vēn-<sup>a</sup>mīt-tā'y*, a compound word consisting of

two simple words. The first consonant of the first word is *Beth* [v]; below it is *Segol* [é], § 10. The next consonant is *Nun* [n], which completes the first word. The horizontal line which follows is *Maccaph*, which joins the following word to the preceding, § 52 and § 53. The first consonant of the second word is *Aleph*, which denotes a very slight breathing, but is not expressed in Roman characters, § 2. Underneath it is *Hateph-Pathah*, § 18, denoting a very short and indistinctly-pronounced [a], § 20, and expressed by [ʰ], see note to § 20. The next consonant is *Mem* [m], and underneath is *Hirek* [ɣ], § 10. The following consonant is *Thaw* [th]; the point in it is *Dagesh*, by § 32, and *strong Dagesh*, by § 35. 1. Its effect is both to take away the breathing and double the letter in which it is found, § 36. *Thaw* is consequently represented by [tt]; one of the t's adheres to the preceding vowel, and the other begins the next syllable. Below *Thaw* is *Pathah* [ä], § 10. The last consonant is *Yod* [y], which does not quiesce with the preceding *Pathah*, § 6, and therefore forms a diphthong with it, § 17. The two words being united by *Maccaph* have but one tonick accent, which is on the last word, § 53, and on the final syllable, and which serves to elevate it, § 40.

*Lē-mowr*. The first consonant is *Lamed* [l];



below it is *Tsere* [ē], § 10. The next consonant is *Aleph*, which denotes a very slight breathing, § 2; it quiesces with the preceding vowel, and not being distinctly heard, is not expressed, § 6. The following consonant is *Mem* [m]. Its vowel *Howlem* [ow], § 10, is found above the next consonant, which consonant is *Resh* [r]. The perpendicular line attached to the last syllable is the tonick accent, and serves to elevate it, § 40.

The two strong points which follow are called *Soph-pasuk*, and denote the close of the verse, § 54.

#### VERSE II.

*Kūm'.* The first consonant is *Koph* [k]. Its vowel is the point inserted in the following *Vaw* with which it quiesces, and is called *Shurek*, designated by [ū], § 12 and § 13. *Vaw* not being sounded is not expressed in Roman characters, § 6. The final consonant is *Mem* [m].

*Lēkh'.* Under *Caph* is *Sheva simple*, which merely indicates the absence of a vowel sound, § 19.

*Ēl-nī-n'vē.* *Hirek* quiesces with *Yod*, which is not expressed, § 6. The perpendicular line affixed to the *Hirek* is *Metheg*, § 49. It separates *Hirek* from the following consonant *Nun*, § 51. 3. The latter part of the word without *Metheg* would be written *nīn-vē*. See § 26. *Final*



*He* quiesces with the preceding *Tsere*, and is not expressed, § 6.

*Hō-ir'*. The second consonant *Hayin* is not pronounced, and therefore not expressed. See note to § 5. *Yod* quiesces with *Hirek*, and is not expressed, § 6.

*Häg-g'dhow-tō'*. The point in *Gimel* is *Dagesh*, by § 32, and *strong Dagesh*, by § 35. 1. It takes away the aspirate and doubles *Gimel*, which thus becomes [gg], § 36. *Vaw* quiesces with *Howlem*, and *He* with *Kometz*, and are neither of them expressed. See § 6.

*Ūk-rō'* The point in *Vaw* is *Shurek* [ū], § 12 and § 13. *Vaw* and *Aleph* are quiescent, and not expressed, § 6.

*Ō-lē-hō'*. *Hayin* is neither expressed nor pronounced. See note to § 5. *Segol* quiesces with *Yod*, § 6, and is written [ē], by § 13. Quiescent *Yod*, as usual, is not expressed. The tonick accent is on the penultimate.

*Kī-ō-l'thō'*. The point in the first consonant is *soft Dagesh*, because it is found in *Caph* at the beginning of a word which commences a member of a period. See § 33. 1. (a) *Soft Dagesh* takes away the aspirate from *Caph*, § 34. The

(a) It commences a period because it follows a word marked with a distinctive accent, see p. 194, and note to the first verse.

perpendicular line is *Metheg*, which separates *Kometz* from the following *Lamed*.

*Rō-ō-thō'm*. *Hayin* is not expressed nor pronounced.

*L'phō-nāy*. *Kometz* does not quiesce with *Yod*, § 6, and therefore forms a diphthong with it, § 17.

### VERSE III.

*Vāy-yō-kōm*. The point in *Yod* is *strong Dagesh*, § 35. 1, which doubles it, § 36. The last syllable of the word is mixed, § 28, and not having the accent, the figure of *Kometz* is *Kometz-Hatuph*, § 73, expressed by [ō]. See § 10.

*Yow-nō*.

*Liv-row<sup>a</sup>hh'*. The figure of *Pathah* under *Heth* is *Pathah-furtivum*, because *Heth* is final and preceded by a long vowel *Howlem*. It is pronounced as a very short [a] and before the guttural, but does not add to the syllables of the word. See § 37.

*Tār-shī-shō*. The point in *Thaw* is *soft Dagesh*, by § 33. 2, and takes away the breathing, § 34. *Hirek* quiesces with *Yod*, and *Kometz* with *He*, § 6.

*Mil-liph-nē*. The point in *Lamed* is *strong Dagesh*, by § 35. 1, and doubles it by § 36. *Tsere* quiesces with *Yod*, § 6.

*Y'howvō*. The same as before.

*Văy-yē-rēd.* The point in *Yod* is *strong Dagesh*, § 35. 1, and doubles *Yod*, § 36.

*Yō-phó'w.* *Howlem* quiesces with *Vaw*, § 6.

*Văy-yīm-tsō'.* The point in *Yod* is *strong Dagesh*, by § 35. 1, and doubles *Yod*, by § 36. *Kometz* quiesces with *Aleph*, § 6.

*°Nī-yō'.* Under *Aleph* is *Hateph-Kometz*, § 18, pronounced as a very short [o], § 20. The point in *Yod* is *strong Dagesh*, § 35. 1, which doubles *Yod*, and the first *Yod* then quiesces with the preceding *Hirek*, which it renders long, § 12 and § 13, and the second *Yod* begins a new syllable. *Kometz* quiesces with *He*, § 6.

*Bō-ō'.* *Beth* has *soft Dagesh* contrary to rule, which takes away the breathing, § 34 and § 3. *Kometz* quiesces with *He*, § 6.

*Thăr-shīsh'.*

*Văy-yīt-tēn'.* The points in *Yod* and *Thaw* are *strong Dagesh*, § 35. 1, which doubles each of them, and takes away the breathing from *Thaw*, § 36.

*S'khō-rōh'.* The point in *He* is *Mappik*, and shows that it retains its power as an aspirate. See § 30.

*Văy-yé-rēd.* The same as before.

*Bōh.* *Beth* has *soft Dagesh*, § 33. 2, and loses its breathing, § 34. *He* has *Mappik* to designate that it retains its power as an aspirate, § 30.

*Lō-vow'.* *Howlem* quiesces with *Vaw*, § 6.  
*Aleph* is otiose. (a)

*Im-mō-hēm'.* *Mem* has strong *Dagesh*, § 35. 1.

*Tār-shī-shō mīl-līph-nē y'how-vō'.* These have been explained above.

#### VERSE IV.

*Vā-how-vō'.* *Yod* neither quiesces, § 6, nor is moveable, § 21. It is therefore otiose, and is neither sounded nor expressed. *Pathah* has the euphonick accent, § 49, which renders it long. See § 14.

*Hē-tīl'.*

*Rū<sup>a</sup>hh-g'dhow-lō.* The form of *Pathah* under *Heth* is *Pathah furtivum*, and is pronounced as a very short [a] between *Heth* and the preceding long vowel, § 37.

*Ēl-hāy-yōm' vāy-hī'.*

*Sā-ār-gō-dhow'l.* The *Pathah* under *Samech* has the euphonick accent, § 49, which makes it long. See § 14.

*Bāy-yōm'.*

*V'hō-°nī-yō'.* This word has two tonick accents, but the latter alone elevates the syllable,

(a) A letter is said to be *otiose* when it does not at all contribute to the pronunciation of the syllable. On the other hand the sound of a *quiescent* letter is heard, although indistinctly.



§ 43. Under *Aleph* is *Hatuph-Kometz*, § 18, which is equivalent to a very short [o], § 20.

*Hhish-sh'vō' l'hish-shō-vēr'.*

#### VERSE V.

*Văy-yī-r'ū'.* The euphonick accent is affixed to *Hirek*, and separates it from *Resh*, § 51. 3.

*Hām-māl-lō-hhīm văy-yīz-'kū' ish' ēl-'low-hōv'.* יִ, at the end of the word is pronounced as if written י, ōv. See § 17.

*Văy-yō-tī'-lū' ēth-hāk-kē-tīm' 'shēr' bō-'nī-yō' ēl-hăy-yōm' l'hō-kēl' mē-'lē-hēm' v'yow-nō' yō-răd ēl-yăr-k'thē' hās-s'phī-nō' văy-yīsh-kăv văy-yē-rō-dhām.* The first is the euphonick, the second the tonick accent. See § 50.

#### VERSE VI.

*Văy-yīk-răv ē-lōv.* יִ, is pronounced as if written י, ōv, § 17. *Răv hā-hhow-vēl'.* *Pathah* has the euphonick accent, which makes it long, § 14. *Văy-yōw-mēr lōw māl-l'khō'.* *Lamed* has strong *Dagesh*, § 35. 1, which doubles *Lamed*, and of the letter thus doubled, one part adheres to the preceding *Pathah*, and the other begins a new syllable, § 36. *He* is otiose, and is therefore neither sounded nor expressed.

*Nīr-dōm kūm k'rō' ēl-'low-hē-khō' ū-lăy yīth-ăsh-shēth' hō-'low-hīm lō-nū' v'lōw now-vēdh.*

#### VERSE VII.

*Văy-yow-m'rū'.* The euphonick accent is af-

fixed to *Howlem*, and prevents *Mem* from adhering to it, § 51. 3. *Ish' ēl-rē-ē-hū l'khū v'nāp-pīlō ghow-rō-lowth' v'nēdh-ō'*. This word has two tonick accents, but the latter only elevates its syllable, § 43. *B'shēl-l'mī hō-rō-ō hāz-zowth' lō-nū vāy-yāp-pī-lū*. This word has two tonick accents, but the first alone elevates its syllable. *Gow-rō-lowth'*. *Gimel* has *soft Dagesh* contrary to rule. *Vāy-yīp-powl' hag-gow-rōl' āl-yow-nō'*.

## VERSE VIII.

*Vāy-yow-m'rū ē-lōv' hāg-gī-dhōn-nō'*. *Nun* has *strong Dagesh* though it follows a long vowel. *He* is otiose and therefore not expressed. *Lō-nū bā-<sup>a</sup>shēr*. *Pathah* has the euphonick accent affixed, which renders it a long vowel, § 51. 2 and § 14. *L'mī-hō-rō-ō' hāz-zowth' lō-nū mām-m'lākh-ēkhō'*. *Mem* has *strong Dagesh*. *He* and *Aleph* are otiose. *Ū-mē-ā-yīn*. *Pathah* becomes a long vowel on account of the tonick accent, § 14. *tō-vow'*. *Aleph* is otiose. *Mō ār-tsē-khō v'ē-mīz-zē ām' ōt'-tō*.

## VERSE IX.

*Vāy-yow'-mēr 'lē-hē'm īv-rī' ō-now-khī v'ēth-y'how-vō 'low-hē hāsh-shō-mā-yīm*. The first alone of the accents elevates the syllable. *'Nī yō-rē 'shēr-ō-sō ēth-hāy-yōm' v'ēth-hāy-yāb-bō-shō'*.

## VERSE X.

*Vāy-yī-r'ū*. *Resh* does not adhere to *Hirek*,

§ 51. 3. *Ho-<sup>a</sup>nō-shīm' yīr-ō' gh'dhow-lō' vāy-yow-m'rū ē-lōv' māx-zowth'.* Zayin has strong Dagesh. He is otiose. *Ō-sī-thō kī-yō-dh'ū hō-<sup>a</sup>nō-shīm' kī-mīl-līph-nē y'how-vō hū vow-rē<sup>ahh</sup>.* Pathah furtivum is under Heth. *Kī hīg-gīdh' lō-hēm'.*

## VERSE XI.

*Vāy-yow-m'rū ē-lōv' mān-nā-<sup>a</sup>sēl tōkh* Pathah is made long on account of the accent. Lamed has strong Dagesh, which doubles it, and one part of the letter thus doubled adheres to the last vowel of the preceding word. *He final* is otiose. *V'yīsh-towk' hāy-yōm' mē-ō-lē-nū kī hāy-yōm' how-lēkh' v'sow-ēr'.*

## VERSE XII.

*Vāy-yow'-mēr' <sup>a</sup>lē-hēm' sō-ū-nī.* The first only of the tonick accents elevates its syllable, § 43. *Vā-h<sup>a</sup>tī-lū-nī.* Kibbutz is put for Shurek, and is therefore long, § 12 and § 14. *Ēl-hāy-yōm' v'yīsh-towk' hāy-yōm' mē-<sup>a</sup>lē-khēm kī yow-dhē<sup>a</sup>.* The Pathah under Hayin is Pathah furtivum. *Ō-nī kī v'shēl-lī hās-sā-ār hāg-gō-dhow'l hāz-zē <sup>a</sup>lē-khēm.*

## VERSE XIII.

*Vāy-yāhh-t'rū hō-<sup>a</sup>nō-shīm' l'hō-shīv ēl-hāy-yāb-bō-shō v'low' yo-khō'w-lū kī hāy-yōm' how-lēkh' v'sow-ēr' <sup>a</sup>lē-hēm.*

## VERSE XIV.

*Vāy-yīk-r'ū ēl-y'how-vō' vāy-yow-m'rū' ōn-nō y'how-vō āl-nō now-v'dhō b'nē-phēsh hō-īsh' hāz-zē*

*v'äl-tīt-tēn' ō-lē-nū dō'm nō-kī'. Aleph is otiose.*  
*Kī-āt-tō y'hōw-vō' kā-<sup>a</sup>shēr' hhō-phāts-tō ō-sī-thō.*

VERSE XV.

*Vāy-yīs-ū' ēth-yow-nō' vāy-tī-lū-hū. Kibbutz*  
*is put for Shurek, and is therefore long. Ēl-hāy-*  
*yōm' vāy-yā-<sup>a</sup>mowdh'. The euphonick accent*  
*makes Pathah long. Hāy-yōm', mīz-zā-pow'.*

VERSE XVI.

*Vāy-yī-r'ū' hō-<sup>a</sup>nō-shīm' yīr-ō' gh'dhow-lō' ēth-*  
*y'hōw-vō' vāy-yīz-b'hhu-zē'-vāhh lā-hōw-vō' vāy-*  
*yīd-d'rū', n'dhō-rīm'.*

CHAP II.—VERSE I.

*Vāy-mān' y'hōw-vō' dōgh' gō-dhowl' līv-low<sup>a</sup> ēth-*  
*yow-nō' vāy-hī' yow-nō' bīm-ē' hād-dōgh' sh'low-shō'*  
*yō-mīm' ū-sh'low-shō' lē-lowth'.*

VERSE II.

*Vāy-yīth-pāl-lēl' yow-nō' ēl-y'hōw-vō' 'low-hōv'*  
*mīm-m'ē' hād-dō-ghō'.*

VERSE III.

*Vāy-yow'-mēr kō-rō-thī. The accent is placed*  
*on the antepenultimate, but really affects the*  
*penultimate. (a) Mits-tsō-ro' lī' ēl-y'hōw-vō' vāy-*

(a) This accent is always placed on the first syllable, whatever the syllable may be which is in reality affected by it. See page 195, and the corrections at the end of the volume.



*yā-<sup>a</sup>nē-nī mīb-bē-tēn sh'owl' shiv-vā-tī shō-mā-tō  
kow-lī.*

VERSE IV.

*Vāt-tāsh-lī-khē-nī m'tsū-lō' bīl-vāv' yām-mīm'  
v'nō-hōr' y'sow-v'vē-nī kōl-mīsh-bō-rē-khō. Kometz*  
occurring in a mixed syllable without an accent,  
is *Kometz-Hatuph*. *V'ghāl-lē-khō ō-lāy' ō-vō-rū.*

VERSE V.

*Vā-<sup>a</sup>nī ō-mār-tī nīgh-rāsh-tī mīn-nē-ghēdh ē-nē-  
khō ākh' ow-sīph' l'hāb-bīl' ēl-hē-khāl' kōd-shē-kho.*  
*Kometz* being in a mixed syllable and without an  
accent, is *Kometz-Hatuph*.

VERSE VI.

*Phō-phū-nī mā-yīm ād-nē-phēsh t'howm' y'sow-  
v'vē-nī sūph' hhō-vūsh' l'row-shī.*

VERSE VII.

*L'kīts-vē hō-rīm' yō-rād-tī hō-ō-rēts b'rī-hhē-hō  
vā-<sup>a</sup>dhī l'ow-lōm' vāt-tā-āl mīsh-shā-hhāth hhāy-  
yāy y'how-vō 'low-hāy.*

VERSE VIII.

*B'hīth-hāt-tēph' ō-lāy' nāph-shī ēth-y'how-vō zō-  
khōr-tī vāt-tō-vow' ē-lē-khō t'phīl-tō-thī ēl-hē-khāl'  
kōd-shē-khō.*

VERSE IX.

*M'shām-m'rīm' hāv-lē-shōv. Aleph* is otiose.  
*Hhäs-dōm' yā-<sup>a</sup>zow-vū.*

VERSE X.

*Vā-<sup>a</sup>nī b'kowl' tow-dhō ēz-b'hhōl-tōkh' 'shēr' nō-  
dhār-tī 'shāl-lē-mō y'shū-hō-thō lā-how-vō.*

## VERSE XI.

*Văy-yow'-mēr y'how-vō lād-dōgh' văy-yō-kē' êth-yow-nō' êl-hăy-yăb-bō-shō'.*

## CHAP. III.—VERSE I.

*Văy-hī dh'văr-y'how-vō' êl-yow-nō' shē-nīth' lē-mowr'.*

## VERSE II.

*Kūm' lēkh' êl-nī-n'vē hō-ir' hăg-g'dhow-lo' ūk-rō' ē-lē-hō' êth-hăk-k'rī-ō' "shēr' ō-now-khī dow-vēr' ē-lē-khō.*

## VERSE III.

*Văy-yō-kōm.* *Kometz* in a mixed syllable and having no accent is *Kometz-Hatuph*, § 73. *Yow-nō' văy-yē-lēkh' êl-nī-n'vē kīdh-văr' y'how-vō' v'nī-n'vē hō-y'thō' ir-g'dhow-lō' lē-low-hīm' mā-h<sup>a</sup>lăkh' sh'low-shēth yō-mīm'.*

## VERSE IV.

*Văy-yō-hhēl yow-nō' lō-vow' vō-ir' mā-hh<sup>a</sup>lăkh' yowm' ē-hhōdh' văy-yīk-rō' văy-yow-măr' owdh' ār-bō-īm' yowm' v'nī-n'vē nēh-pō-khēth.* *Sheva* simple under *He* shows that it does not quiesce with the preceding *Segol*, § 21. 2. *Segol* therefore remains short, and *He* is sounded.

## VERSE V.

*Văy-yā-<sup>a</sup>mī-nū' ān-shē' nī-n'vē bē-low-hīm' văy-yīk-r' ū-tsovm' văy-yīl-b' shū' sāk-kīm' mīg-g'dhow-lōm' v'ād-k'tān-nōm'.*

## VERSE VI.

*Văy-yīg-gă hăd-dō-vōr' ēl-mē-lēkh nī-n'vē văy-yō'-kōm.* The first accent alone elevates its syllable, § 43, *Kometz* being in a mixed syllable and not affected by the accent, is *Kometz-hatuph*, § 73. *Mīk-kīs-ow' văy-yā-<sup>a</sup>vēr' ād-dār-tow' mē-ō-tōv' văy-khās' sāk' văy-yē-shēv āl-hō-ē-phēr.*

## VERSE VII.

*Văy-yăz-ēk' văy-yow'-mēr b'nī-n'vē mīt-tā-ām hām-mē-lekh ūgh-dhow-tōv' tē-mowr' hō-ō-dhōm' v'hăb-b'hē mō' hăb-bō-kōr' v'hăts-tsown' āl-yīt-<sup>a</sup>mū m'ū-mō āl-yīr-ū' ū-mū-yīm āl-yīsh-tū.*

## VERSE VIII.

*V'yīth-kās-sū sāk-kīm' hō-ō-dhōm' v'hăb-b'hē-mō v'yīk-r'ū' ēl-<sup>a</sup>low-hīm' b'hhōz-kō'.* The first *Kometz* is *Kometz-Hatuph*. *V'yō-shū-vū.* *Kibbutz* is put for *Shurek*, and is therefore long. *Īsh' mīd-dār-kow' hō-rō-ō' ū-mīn-hē-hhō-mōs'.* *Segol* has the euphonick accent, and therefore is made long, § 14. *<sup>a</sup>Shēr' b'khăp-pē-hēm'.*

## VERSE IX.

*Mī-yow-dhē<sup>a</sup>.' Hayin* has *Pathah furtivum*. *Yō-shūv' v'nī-hhām' hō-<sup>a</sup>low-hīm' v'shōv' mē-hh<sup>a</sup>rown' āp-pow' v'low' now-vēdh'.*

## VERSE X.

*Văy-yār' Aleph* is otiose. *Hō-<sup>a</sup>low-hīm' ēth-mā-<sup>a</sup>sē-hēm'.* The last accent elevates, and the first lengthens its syllable. *Kī-shō'-vū mīd-dār-*

*kōm' hō-rō-ō vāy-yīn-nō-hhēm hō-low-hīm' āl-hō-rō-ō  
 "shēr-dīb-bēr' lă-sowth-lō-hēm' v'low' ō-sō.*

CHAP. IV.—VERSE I.

*Vāy-yē-rā ēl-yow-nō rō-ō gh'dhow-lō vāy-yī-  
 hhār low'.*

VERSE II.

*Vāy-yīth-pāl-lēl' ēl-y'how-vō vāy-yow-mār' ōn-nō  
 y'how-vō h<sup>e</sup>low-zē dh'vō-rī ādh-h<sup>e</sup>yow-thī āl-ādh-  
 mō-thī āl-kēn' kīd-dām-ti liv-row<sup>h</sup>h' tār-shī-shō kī  
 yō-dā-ti kī āt-tō ēl-hhān-nūn' v'rā-hhūm' ē-rēkh  
 āp-pā-yīm v'rāv-hhē-sēdh v'nī-hhōm' āl-hō-rō-ō.*

VERSE III.

*V'āt-tō y'how-vō kāhh-nō ēth-nāph-shī mīm-  
 mēn'-nī kī tow' mow-thī mē-hhāy-yōy'. Kometz  
 becomes a diphthong with final Yod.*

VERSE IV.

*Vāy-yow'-mēr y'how-vō hā-hē-tēv' hhō-rō lōkh'.*

VERSE V.

*Vāy-yē-tsē yow-nō mīn-hō-ir' vāy-yē-shēv mīk-  
 kē-dhēm lō-ir vāy-yā-ās. The accent, though  
 placed on the last syllable, affects the penulti-  
 mate, see page 195, and renders it long. Low'  
 shōm' sūk-kō vāy-yē-shēv tāhh-tē-hō bāts-tsēl' ādh'  
 "shēr' yīr-ē māy-yī-h'yē bō-ir'.*

VERSE VI.

*Vāy-mān' y'how-vō-low-hīm' kī-kō yow'n' vāy-*



*yā-āl mē-āl' l'yow-nō lī-h'yowth' tsēl' āl-row-show'  
l'hāts-tsīl' low' mē-rō-ō-thow' vāy-yīs-māhh' yow-nō  
āl-hāk-kī-kō-yown' sīm-hhō gh'dhow-tō'.*

VERSE VII.

*Vāy-mān' hō-<sup>a</sup>low-hīm' tow-lā-āth bā-<sup>a</sup>lowth' hāsh-  
shā-hhār lām-mō-hh<sup>a</sup>rōth' vāt-tākh' ēth-hāk-kī-kō-  
yown' vāy-yī-vōsh'.*

VERSE VIII.

*Vāy-hī' kīz-row<sup>a</sup>hh' hāsh-shē-mēsh vāy-mān'  
<sup>a</sup>low-hīm' rū<sup>a</sup>hh' kō-dhīm' hh<sup>a</sup>rī-shīth' vāt-tākh' hāsh-  
shē-mēsh āl-rowsh' yow-nō vāy-yīth-āl-lōph' vāy-  
yīsh-āl' ēth-nāph-show' lō-muth' vāy-yow'-mēr tow'  
mow-thī mē-hhāy-yōy'.*

VERSE IX.

*Vāy-yōw'-mēr <sup>a</sup>low-hīm' ēl-yow-nō hā-hē-tēv' hhō-  
rō-l'khō āl-hāk-kī-kō-yown' vāy-yow'-mēr hē-tēv'  
hhō-rō-lī ādh-mō-vēth.*

VERSE X.

*Vāy-yow'-mēr y'how-vō āt-tō' hhās'-tō āl-hāk-kī-  
kō-yown' <sup>a</sup>shēr' low-ō-māl'-tō bow' v'low' ghīd-dāl-  
tow' shēb-bīn-lāy'-lō hō-yō ū-vīn-lāy'-lō ō-vōdh'.*

VERSE XI.

*Vā-<sup>a</sup>nī low' ō-hhūs' āl-nī-n'vē hō-īr' hāg-g'dhow-  
tō' <sup>a</sup>shēr' yēsh-bōh'. He has Mappik, and is there-  
fore pronounced as an aspirate, § 30. Hār-bē  
mīsh-tēm-ēs-rē rīb-bow' ō-dhōm' <sup>a</sup>shēr' low-yō-dhā  
bēn-y'mī-now' līs-mow-low' ūv-hē-mō' rāb-bō'.*

# ANALYTICAL PRAXIS

ON THE

## BOOK OF JONAH.

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### CHAP. I.—VERSE I.

וַיְהִי “*and there was.*” The first letter is *Vaw conversive*; *Vaw* is prefixed with *Pathah* followed by *Dagesh*, § 329, *Dagesh* is, however, here omitted. See § 329, note. יְהִי is the apocopated form for יְהִיָּה § 157. 7, which is the third person masculine singular of *Kal*, of יְהִי “*to be,*” a verb quiescent in the third radical *He*. See table XI. *Vaw conversive*, besides denoting the conjunction “*and,*” gives to the future the force of a preterite, § 328.

דְּבַר-יְהוָה “*the word of the Lord.*” דְּבַר is the constructed state of the singular number of the noun דְּבַר *a word*. It is in the constructed state because the following word in Latin would be in the genitive, § 193. The constructed is formed from the absolute singular by changing the second *Kometz* into *Pathah*, § 216, and destroying the first, § 222, and § 21.

הַיְהוָה the name of the Supreme Being, is derived from the root הָיָה or הָיָה “to be.” Its real pronunciation is unknown, but it adopts the vowels of אֱלֹהִים or as in the present case of אֲרִנֵּי.

אֶל-יוֹנָה “to Jonah.” אֶל “to” a preposition; *Tsere* in a mixed syllable before *Maccaph*, is changed into the short vowel *Segol*, § 354. יוֹנָה is a proper name. בֶּן-אֲמִטַּי “the son of Amittai,” בֶּן is the constructed state of the irregular noun, בֵּן a son, § 280. It is put in the constructed state on account of the following noun, § 193. אֲמַר a proper name. לֵאמֹר “saying,” put for לְאֹמֵר ל is an inseparable preposition, § 306, prefixed with *Segol* because the word begins with *compound Sheva*, § 307. אֹמֵר is the constructed infinitive of *Kal*, from אָמַר to say. See table VII. *Segol* and *Hateph-Segol* are contracted into *Tsere*, § 307 note. ל prefixed to the infinitive denotes the manner of action. See page 176.

## VERSE II.

קוּם “rise,” is the second person singular of the imperative in *Kal*, of קָם “to rise,” a verb quiescent in the second radical *Vaw*. See table IX. הֵלֵךְ “go,” is the second person singular imperative of *Kal*, of the anomalous verb הָלַךְ “to go.” § 160.

אֶל-נִיְנְוָה “to Nineveh.” אֶל as in verse 1. נִיְנְוָה a proper name. הָעִיר “the city,” הָ “the,” is

the article, prefixed generally with *Pathah* followed by *Dagesh*, § 289, but because *Hayin* is a guttural, § 5, *Dagesh* is rejected and it takes *Kometz*, § 290. עֵיר is a noun substantive of the singular number and feminine gender. See § 185, note.

הַגְּדוֹלָה “the great.” ה is the article, prefixed with *Pathah* followed by *Dagesh*, § 289. גְּדוֹלָה is an adjective in the singular number and feminine gender, from the masculine גְּדוֹל “great.” The feminine is formed from the masculine by adding ה, with the tonick accent affixed, § 242 and § 185. 1, which forms גְּדוֹלָה; but the first syllable being unmixed, § 28, its vowel *Kometz*, which is more than one place from the tonick accent, is destroyed, § 74. 1, and § 21. גְּדוֹלָה agrees both in gender and number with the preceding substantive עֵיר § 433. The article is prefixed both to the substantive and adjective, § 358.

וְקָרָא “and call out.” Vaw is the conjunction “and.” Vaw is generally prefixed with *Sheva simple*, § 321, but because the first letter of the word begins with *Sheva simple*, Vaw quiesces with *Shurek*, § 322. קָרָא is the second person singular of the imperative of *Kal*, from קָרָא “to call,” a verb quiescent in the third radical *Aleph*. See table X.

עָלֶיהָ “against it.” עַל “upon,” “against,” a



preposition, but originally a substantive, denoting *the upper part*. יָהּ "it," is a pronominal suffix of the feminine gender and singular number, agreeing with the noun עֵיר § 397. עַל is united to the suffix in the same manner as to a plural noun, § 319; considered as a noun it would in the absolute plural make עָלִים § 197 and § 205. יָהּ is one of the light suffixes, § 195. 2, adapted to the plural, § 194; when added to the noun the whole forms עָלֶיהָ See § 235, and table XIII.

כִּי "because," a conjunction.

עָלָתָהּ "has risen," the third person singular feminine of the preterite of *Kal* of עָלָה, a verb quiescent in the third radical *He*. See table XI. It agrees in gender, number, and person with the next word רָעָה § 432.

רָעָתָהּ "their wickedness." רָעָה an adjective in the feminine singular, from the masculine רָע "bad." The feminine is formed from the masculine by adding to it הָ with the tonic accent affixed, § 242 and § 185. 1, and changing *Pathah* into *Kometz*, § 71. 2 and § 15. הֶם "their," "of them," is a light pronominal suffix, see table XIII and § 195. 2; when it is united to רָעָה final ה is changed into *Thaw*, § 275. 2. The feminine of the adjective denotes the abstract substantive "badness," "wickedness." See § 376. 3.

לִפְנֵי "before me," literally "to the face of

one." ל is an inseparable preposition, § 306, prefixed with *Sheva simple*, § 307. פָּנִים "the face," is a noun in the plural number with a singular signification. ' is one of the light suffixes, § 195.2, adapted to the plural, § 194. When united the whole forms לְפָנֵי See § 235, and table XIII. The accent is *Silluk*, which is likewise one of the pauses, § 44. It changes *Pathah* into *Kometz*, § 352. 1.

### VERSE III.

וַיָּקָם "and he rose." The first letter is *Vaw conversive* prefixed with *Pathah* followed by *Dagesh*, § 329. יָקָם is the apocopated form of the future for יָקֻם which is the third person singular masculine of קָם a verb quiescent in the second radical *Vaw*. See table IX. The accent is then retracted to the penultimate, § 332, and *final Howlem* is changed into *Kometz-Hatuph*, § 332 and § 15. *Vaw*, besides the office of a conjunction, gives to the future the force of a preterite, § 328.

לְבָרַח "to flee." ל is an inseparable preposition, § 306, prefixed with *Hirek*, § 307. בָּרַח is the constructed infinitive of בָּרַח "to flee," a verb having its third radical a guttural. See table IV. ל denotes here the final cause. See page 175.

תַּרְשִׁישׁ "towards Tarshish." תַּרְשִׁישׁ a proper name. ה is paragogick, § 337, added with

*Kometz*, § 340. 1, and gives the force of a preposition denoting motion.

מִן מִלְפָּנַי “*from at the face,*” “*from before.*” מִן “*from,*” is here an inseparable preposition. ך is changed into *Lamed*, and this change is denoted by inserting *Dagesh* in the *Lamed* of the following word, § 308. ל is prefixed with *Hirek* on account of מִלְפָּנַי having *Sheva simple* under its first letter, § 307. מִלְפָּנַי is the constructed state of the plural noun מִלְפָּנִים and is formed by changing ם into ך, § 225, and destroying *Kometz*, § 226 and § 21. It is in the constructed state on account of the next noun, § 193.

וַיֵּרֶד “*and he descended.*” The first consonant is *Vaw conversive* prefixed with *Pathah* followed by *Dagesh*, § 329. *Vaw conversive* is prefixed to the future in *Kal*, וַיֵּרֶד of יֵרֶד a verb quiescent in the first radical *Yod*. See table VIII. The accent is then retracted to the penultimate, § 332, and *final Tsere* is changed into the corresponding short vowel *Segol*, § 333 and § 15. *Vaw conversive* gives to the future the force of the preterite, § 328.

וּפֹ “*to Joppa.*” The preposition “*to*” is omitted, § 375. 1.

וַיִּמְצָא “*and he found.*” וַיִּמְצָא is the third person singular masculine of the preterite of *Kal*, from מִצָּא “*to find,*” a verb quiescent in the third radical *Aleph*. See table X. *Vaw conversive* is prefixed with *Pathah*, followed by *Dagesh*,



§ 329, but without any retraction of the accent, because the penultimate of the verb is a mixed syllable, § 332; *Vaw conversive* gives the future the force of a preterite, § 328.

אֶנְיָהּ “*a vessel*,” a noun of the feminine gender, § 185. 1.

בָּאָה “*going*.” בָּא is the active participle in *Kal* of בּוֹא a verb quiescent in the second radical *Vaw*. See table IX. The feminine is formed by adding the termination הָ, § 242 and § 185. 1. בָּאָה agrees with the preceding substantive in gender and number, § 433.

לְתַרְשִׁישׁ “*to Tarshish*.” The preposition denoting local motion is understood, § 375. 1.

וַיֵּן “*and he gave*.” וַיֵּן is the third person singular masculine of the future in *Kal* of the verb נָתַן which is defective in the first radical *Nun*. See table V. The final vowel of the future of this verb is always *Tsere*. See note to § 117. *Vaw conversive* is prefixed without any retraction of the accent, because the penultimate is a mixed syllable. See § 332.

שְׁכָרָה “*its price*.” שְׁכָר a substantive. הָ “*of her*,” “*of it*,” a suffix of the feminine gender, and adapted to the singular noun. See table XIII. It agrees in gender and number with the antecedent אֶנְיָהּ § 397.

On the addition of the suffix the accent is placed on the vowel of union, § 195. 1. 3, as



שָׁכַרָה and the first *Kometz* is then destroyed, § 74. 1, and § 21.

בָּהּ “in it.” ב “in,” is an inseparable preposition, § 306. הָ is the pronominal suffix. See § 312 and § 314.

לָבוֹא “to go.” ל is an inseparable preposition, § 306, prefixed with *Kometz*, because בּוֹא is a monosyllable. See § 307, note (b). בּוֹא is the infinitive in *Kal* of בּוֹא a verb quiescent in the second radical *Vaw*, see table IX. ל denotes the final cause, page 175.

עִמָּהֶם “with them.” עִם “with,” is a preposition. הֶם “them,” is a pronominal suffix of the plural number. עִם inserts *Dagesh* in ם before the suffix, § 317. In other respects it is united to it like the inseparable prepositions. See § 312 and § 313.

וַיְהִיָּה “and the Lord.” It is peculiar to the word יְהוָה that *Vaw*, though it merely serves the office of the conjunction copulative, is prefixed to it with *Pathah*, and *Yod* is deprived of its *Sheva*.

הֵטִיל “he sent,” is the third person singular masculine of the preterite in *Hiphil* of טִיל a verb quiescent in the second radical *Vaw*. See table IX. This verb is at present only found in *Hiphil*.

רוּחַ-גְּדוֹלָה “a great wind.” רוּחַ a substantive of the common gender, but in the present in-

stance feminine. See note to § 185. גְּדוֹלָה an adjective agreeing with רִיחַ § 433. See verse II.

אֶל-הַיָּם “to the sea.” אֶל “to,” a preposition. *Tsere* in the mixed syllable אֶל is changed before *Maccaph* into the corresponding short vowel *Segol*, § 354 and § 15. ה is the article prefixed with *Pathah* followed by *Dagesh*, § 289. יָם “the sea,” a substantive.

וַיְהִי סֶעַר-גָּדוֹל “And there was a great tempest.” For וַיְהִי see verse I. סֶעַר “a tempest,” is a substantive of the masculine gender. גָּדוֹל see ver. II.

בַּיָּם “in the sea.” It is put for בֵּיתָם “in,” is an inseparable preposition. ה is the article prefixed with *Pathah* followed by *Dagesh*, § 289. יָם “the sea.” ב displaces the article ה and takes under itself *Pathah*, § 310.

וְהָאֵנִיָּה “and the vessel.” ו “and,” is prefixed with *Sheva simple*, § 321. ה is the article, prefixed with *Kometz* on account of the following guttural *Aleph*, § 290. אֵנִיָּה see verse III.

חֲשַׁבָּה “thought,” is the third person singular feminine of *Piel* of the verb חָשַׁב see table I. It agrees in gender, number, and person with the preceding noun אֵנִיָּה § 432.

לְהִשָּׁבֵר “to be broken.” ל “to,” is the inseparable preposition prefixed with *Sheva simple*, § 307. הִשָּׁבֵר is the infinitive in *Niphal* of the verb שָׁבַר “to break.” See table I. *Niphal* gives a passive signification to the verb, § 99. ל

connects the infinitive with the verb immediately preceding. See page 176.

#### VERSE V.

וַיִּירָאוּ “*and they feared.*” יִירָא is the third person plural future of *Kal*, from יָרָא a verb quiescent in the first radical *Yod* and the third *Aleph*. See tables VIII. and X. It agrees with the following noun.

הַמַּלְחִים “*the sailors.*” הַ is the article, § 289. מַלְחָה “*a sailor,*” makes in the plural מַלְחִים See § 197.

וַיִּזְעֻקוּ “*and they called.*” יִזְעֹק is the third person plural future in *Kal* of זָעַק having the second radical a guttural. See table III.

אִישׁ “*man,*” “*each man,*” § 412, a noun in the singular number.

אֶל־אֱלֹהָיו “*to his god.*” אֶל see verse III. אֱלֹהִים “*the Supreme Being,*” more frequently found in the plural אֱלֹהִים (*a*) in the same signification to express pre-eminence, § 369, but here applied to the heathen gods. See note to § 369. יָ “*his,*” is one of the light suffixes, § 195. 2, adapted to the plural noun, § 194. See table XIII. The suffix is added to the noun by first throwing away its termination ים. See § 235.

(a) The plural אֱלֹהִים is formed from the singular אֱלֹהִי by adding ים § 197, and throwing away *Mappik* and *Pathah-furtivum*, § 31 and § 38.

וַיִּטְלוּ “*and they cast.*” יִטְלוּ for יִטְלוּ § 55. 1, is the third person plural future of *Hiphal*, from טול See table IX.

אֶת־הַבָּלִים “*the pieces of furniture.*” אֶת denotes that the noun to which it is prefixed is in the accusative after the preceding verb, § 500. Its *Tsere* is changed into *Segol* by § 354 and § 15. ה is the article, § 289. בָּלִים is the plural number of the irregular noun בָּלִי See § 280.

אֲשֶׁר “*which (were).*” אֲשֶׁר “*who,*” “*which,*” is the relative, and is invariable in its form, § 298. The preterite of the substantive verb (*were*) is generally omitted in Hebrew, § 421.

בַּהֲאִינָה “*in the vessel,*” for בַּהֲאִינָה The article ה takes under it *Kometz*, on account of the following guttural *Aleph*, § 290. ב displaces ה and assumes the *Kometz*, § 310.

אֶל־הַיָּם “*into the sea.*” See verse IV.

לְהַקֵּל “*to lighten.*” ל is prefixed with *Sheva simple*, § 307. לְהַקֵּל is the infinitive in *Hiphal* of קָל or קָל “*to be light,*” a verb defective in the second radical. See table VI. It signifies in *Hiphal*, “*to cause to be light,*” “*to lighten,*” § 99. The prefix ל denotes the final cause, page 175.

מֵעֲלֵיהֶם “*from upon them.*” מֵן “*from*” assumes the form of מֵ because *Hayin* is a guttural, § 309. עָלִי “*upon,*” was originally a noun; *sing.* עָלִי; *plur.* עָלִים § 197 and § 205; *const. plur.* עָלִי.



§ 225, § 226, and § 21. 1. הֵם “*them*,” is a grave suffix, § 195. 2, and added to the constructed state of the plural עָלֵי § 236.

יָרַד “*descended*,” is the third person singular masculine of the preterite of *Kal*. See table I.

אֵלֵי־יָרְכָתִי “*to the sides*.” יָרְכָה “*a side*,” a feminine noun, § 185. 1, makes in the dual יָרְכָתַי § 262, and in the constructed dual יָרְכָתַי § 274. The dual is used to denote those things which are usually found united in pairs, § 191.

הַסְפִּינָה “*(of) the vessel*.” סְפִינָה is of the feminine gender, § 185. 1, and causes the preceding noun to be in the constructed state, § 193.

וַיִּשְׁכַּב “*and he lay down*.” יִשְׁכַּב is the third person singular future of *Kal*, from שָׁכַב. See table I. The final vowel is *Pathah*, because it is an intransitive verb, § 117.

וַיִּרְדָּם “*and he was lulled asleep*.” יִרְדָּם is the third person singular masculine of the future in *Niphal* of רָדַם a verb which has the first radical a guttural. See table II. The accent on the last syllable is *Silluk*, which changes *final Tsere* into *Pathah*, § 352. 2.

#### VERSE VI.

וַיִּקְרַב “*and there approached*.” יִקְרַב is the third person singular masculine of the future in *Kal*, from קָרַב. See table I. and § 117.

אֵלָיו “*to him*.” The Suffix יָ “*him*,” (see

table XIII.) is added to אֱלִים the plural of אֵל "to," considered as a noun. See § 319 and § 235.

רַב "great," an adjective in the masculine gender, § 185. It agrees with the following substantive.

הַחֵבֶל "the seaman." ה is the article, prefixed as usual with *Pathah*, but not followed by *Dagesh*, § 292. רַב הַחֵבֶל "the great seaman," "the master of the vessel."

וַיֹּאמֶר "and he said." וַיֹּאמֶר is the third person singular masculine of the future in *Kal*, from אָמַר. See table VII. Upon the addition of *Vaw conversive*, the accent is retracted to the penultimate, § 332, and *Tsere* is then changed into *Segol*, § 333.

לֵּו "to him." ל is the inseparable preposition, and ו the pronominal suffix, "him." See § 313.

מַה־לָּךְ "What to thee?" מַה is the interrogative pronoun, § 299; it takes under it *Pathah* instead of *Kometz* before *Maccaph*, § 301. לָּךְ "thee," with ל prefixed, forms לָּךְ § 313.

נִרְדָּם "lulled asleep," is the participle in *Niphal* of the verb רָדַם. See table I.

קוּם "rise," is the second person singular masculine of the imperative of *Kal*, from קוּם. See table IX.

וּקְרָא "and call." וּקְרָא is the second person singular masculine of the imperative of *Kal*, from

קָרָא See table X. ו "and," quiesces with *Shurek*, § 322.

אֶל-אֱלֹהֶיךָ "to thy God." אֱלֹהִים makes in the plural אֱלֹהִים § 197, § 31, and § 38. It retains in the plural a singular signification, § 369, and with the suffix יְךָ forms אֱלֹהֶיךָ See table XIII. and § 235.

וְלִי "perhaps," an adverb.

יִתְעַשֶׂת "he will be propitious," is the third person singular masculine of the future in *Hithpā'el*, from עָשָׂת See table I.

הָאֱלֹהִים "the Lord." ה is prefixed with *Pathah*, but without *Dagesh*, § 292.

לָנוּ "to us." See § 313.

וְלֹא "and not." לֹא "not." ו is prefixed with *Sheva simple*, § 321.

נִאָּבֵד "we shall perish," is the first person plural of the future of *Kal*, from אָבֵד See table VII.

#### VERSE VII.

וַיֹּאמְרוּ "and they said." יֹאמְרוּ is the third person plural future of *Kal*, from אָמַר See table VII.

אִישׁ אֶל-רֵעֵהוּ "(each) man to his companion," i. e. "to one another," § 415. רֵעַ "a companion." On the addition of the pronominal suffix הִי "his," (see table XIII.) *Pathah furtivum* is thrown away, § 38.



לָכוּ “*come*,” is the second person plural masculine of the imperative of *Kal*, from the anomalous verb הָלַךְ § 160; the singular masculine is לֵךְ as if from יָלַךְ. See table VIII. It is used as an interjection, § 327.

וְנִפְּלֵה “*and let us cast*.” נִפְּלֵה is the first person plural future of *Hiphil*, (see table V.) from נָפַל “*to fall*,” in *Hiphil* “*to cause to fall*,” “*to cast*.” See § 99. הַ paragogick is added with *Kometz*, § 340, to denote peculiar emphasis, § 340. 4. The original situation of the accent is not altered, § 342. The future is here used to signify permission, § 418. 8.

נוֹרָלוֹת “*lots*.” נוֹרָל a masculine noun, § 185, forming in the plural irregularly נוֹרָלוֹת. See § 208 and note.

וְנִדְעָה “*and we will know*,” “*that we may know*,” נִדְעָה is the first person plural future of *Kal*, from יָדַע. See tables IV. and VIII. הַ paragogick is added with *Kometz*, § 340, and conveys a peculiar emphasis, § 340. 4. הַ receives the accent, § 342, and *Pathah* is destroyed, § 343. וְ denotes “*that*,” “*in order that*.” See § 488, note.

בְּשַׁדְמִי “*on account of whom*?” literally “*on account of that which is to whom*?” בְּ “*in*,” “*on account of*,” is prefixed with *Sheva* simple, § 307. שֶׁ is contracted for the relative אֲשֶׁר “*who*,” “*which*,” and is followed by *Dagesh*



inserted in *Lamed*. See § 298, note. ל "to," is prefixed with *Sheva simple*, § 307. מִי is the interrogative "who?"

הָרָעָה הַזֹּאת "this evil." רָעָה see verse II. זאת "this," is the feminine of the demonstrative pronoun זֶה § 296, agreeing like an adjective, with רָעָה § 433. הָ is prefixed with *Kometz*, § 290, and § 5. The pronoun has the article by, § 359.

לָנוּ "to us." See verse VI.

וַיַּפִּילוּ גִזְרֹת "and they cast lots." וַיַּפִּילוּ is the third person plural future of *Hiphil*, from נָפַל See table V.

וַיַּפֵּל הַגּוֹרֵל "and the lot fell." וַיַּפֵּל is the third person singular masculine future of *Kal*, from נָפַל See table V.

עַל־יוֹנָה "upon Jonah."

#### VERSE VIII.

וַיֹּאמְרוּ אֵלָיו "and they said to him." See verses VI. and VII.

הַגִּידָה נָא לָנוּ "tell to us." הַגִּיד the imperative in *Hiphil*, from נָגַד (a) see table V. with הָ pa-ragogick added with *Kometz*, § 340, denoting a request and accompanied by the particle נָא "I pray," § 340. 4.

(a) The more usual form of the imperative is alone found in the table, which in the present word would be דַּגִּיד

בְּאִשֶּׁר לְמִי- “on account of that which is to whom?” “on account of whom?” the same as בְּשִׁלְמִי (see verse VII.) except that אִשֶּׁר is written at length. ב is prefixed with *Pathah* on account of compound *Sheva*, § 307.

הֲרַעָה הַזֹּאת לָנוּ “is this evil to us.” See verse VII.

מַה-מְלַאכְתְּךָ “what is thy work?” מַה has *Pathah* before *Maccaph* followed by *Dagesh* in the next letter, § 301.

מְלַאכְתְּךָ “thy work,” “thy business,” מְלָאכָה or מְלֻאכָת “a work.” Both forms of the noun exist. The latter is a feminine segolate, § 251. The suffix תְּ “thy,” is added to the original form מְלֻאכָה (a) § 275. 4.

וּמֵאֵין “and from where?” ו quiesces with *Shurek* before *Mem*, § 321. מֵין “from,” assumes the form of מִ before the following guttural, § 309. אֵין an adverb, “where?”

הֲבֹא “dost thou come?” the second person singular future of *Kal*, from בּוֹא See table X. The future is put for the present because it is found in a phrase of frequent occurrence, § 418. 2.

מַה אֶרֶץ “what is thy country?” אֶרֶץ “earth,” “country,” is a segolate noun, § 178, known by the tonick accent being on the penultimate, § 180.

(a) מְלֻאכָת is the original form of מְלַאכְתְּ as קְטִילַת of קְטִילַת See table at § 251.

The original form was אָרַץ § 181, note form 5, to which is added the suffix הָ, “thy.” See § 231 and table XIII.

וּמֵאֵי-מָוֶה “and from what people?” מָוֶה for מֵן Nun is assimilated to Zayin, and the letter thus changed is expressed by the insertion of *Dagesh*, § 308. The adverb אֵי changes הָ into an interrogative; מָוֶה “from this.” אֵי מָוֶה “from what?” “whence?” § 400.

אַתָּה “thou.” אַתָּה a personal pronoun, § 296. The accent is *Silluk*, one of the pauses, § 44; it is regularly on the last syllable, but transferred to the penultimate by § 350. 4. The pause changes *Pathah* into *Kometz*.

#### VERSE IX.

וַיֹּאמֶר אֲלֵיהֶם “and he said to them.” See verse VI. עִבְרִי אֲנִי “I am a Hebrew.” עִבְרִי “a Hebrew,” is a gentile adjective known by the termination י. § 182. 6. אֲנִי “I,” a personal pronoun, § 296.

וְאֶת-יְהוָה אֱלֹהֵי הַשָּׁמַיִם “and the Lord God of the Heavens.” אֶת shows that יְהוָה is in the accusative, § 500, written אֶת before *Maccaph*, § 354. אֱלֹהֵי, plural אֱלֹהִים § 197, § 31, and § 37, constructed plural, אֱלֹהֵי § 225. שָׁמַיִם “the heavens,” is the dual number of שָׁמַיָּה § 212, § 213, § 214, and § 198.

אֲנִי יִרָא “I fear,” or “am fearing.” אֲנִי “I,” a



pronoun personal, § 296. יָרָא is the present participle of *Kal*, from יָרָא “to fear,” § 96 and § 123; it supplies the place of the form of the present tense of the verb, § 423. It governs the preceding noun, יְהוָה § 465.

עָשָׂה “who made the sea.” אֲשֶׁר עָשָׂה אֶת־הַיָּם “made,” is the third person singular preterite of *Kal*. See table XI.

יָבֵשׁ r. יָבֵשׁה וְאֶת־הַיַּבֵּשָׁה “and the dry land.”

#### VERSE X.

וַיִּירָאוּ הָאֲנָשִׁים “and the men feared.” וַיִּירָאוּ see verse V. אֲנָשִׁים is the plural of the irregular noun, אִישׁ § 280.

יָרָא (a) r. יָרָא “with great fear.” יָרָא נְדוּלָּה For נְדוּלָּה see verse II. The two words together denote the manner of action, and do not require to be preceded by a preposition, § 375. 4. note.

וַיֹּאמְרוּ אֵלָיו “and they said to him.” See verse VIII. מַה־זֹּאת עָשִׂיתְ “what is this which thou hast done?” זֹאת “this,” a demonstrative pronoun, § 296, is of the feminine gender, because it refers to the indefinite word “thing.” See note to § 397. 2. עָשִׂיתְ is the second person singular preterite of *Kal*, from עָשָׂה See table XI. The relative is understood after זֹאת § 408.

(a) The letter (*r.*) prefixed to a word denotes that it is the root or primitive from which the preceding word is derived.



יָדְעוּ הָאֲנָשִׁים “*because the men knew.*” כי יָדְעוּ is the third person plural preterite of *Kal*, from יָדַע See table IV.

מִלְפָּנֵי יְהוָה הוּא בָּרַח “*that from the face of the Lord he was fleeing.*” מִלְפָּנֵי see verse III. הוּא a personal pronoun, § 296; בָּרַח present participle of *Kal*, from בָּרַח See table IV. The preterite “*was*” of the substantive verb is omitted, § 421.

הִגִּיד לָהֶם “*for he had told to them.*” כי הִגִּיד לָהֶם is the third person singular masculine preterite in *Hiphil*, from הִגִּיד See table VI. It stands for the preterpluperfect, § 417. 3. לָהֶם *Lamed* is prefixed with *Kometz*, § 313.

#### VERSE XI.

וַיֹּאמְרוּ אֵלָיו מַה נַּעֲשֶׂה לָּךְ “*and they said to him, what shall we do to thee?*” נַעֲשֶׂה is the first person plural of the future of *Kal*. See tables II. and XI. לָּךְ “*to thee,*” is put for לְךָ § 313, on account of the pause *Sakeph-katon*, § 44. See 351.5.

וַיִּשְׁתַּק הַיָּם “*that the sea may be calm.*” וַיִּשְׁתַּק is the third person singular masculine future of *Kal*, from שָׁתַק See table I. ו has the signification of “*that,*” “*in order that,*” § 488, note.

מֵעַלֵּינוּ “*from being against us.*” מֵ “*from*” contracted from מִן § 309; עַל “*against,*” with the suffix עַלֵּינוּ “*us,*” becomes עַלֵּינוּ See § 319, note.

וַיֵּסַע הַיָּם הַלֵּךְ “*for the sea was going and*

*raging,*” i.e. “*became more and more raging.*” הִלָּךְ the participle present of *Kal*, from הִלָּךְ and סָעַר the participle present, from סָעַר See tables I. and III. The preterite of the substantive verb is understood before הִלָּךְ § 421.

## VERSE XII.

וַיֹּאמֶר אֲלֵיהֶם “*and he said to them.*” See verse IX.

שָׂאוּנִי “*take me up.*” נָשָׂא makes in the imperative singular שָׂא and in the plural שָׂאוּ, (see tables V. and X.); with the verbal suffix נִי “*me,*” (see table XIII.) § 241, but irregularly שָׂאוּנִי by restoring and lengthening the original final vowel after the analogy of the preterite. See § 167. 2.

וְהִטִּילֵנִי “*and cast me.*” טָוַל makes in the imperative of *Hiphil* הִטִּיל plur. הִטִּילוּ; on account of the suffix נִי “*me,*” the accent is placed upon *Shurek*, § 166. 3, and the vowel under ה is destroyed, § 74. 1. (a) *Kibbutz* is substituted for *Shurek*, § 55. 1, and § 12. ו is prefixed with *Pathah*, § 323.

אֶל־הַיָּם “*into the sea.*” See verse IV.

וַיִּשְׁתָּק הַיָּם מֵעַלֵּיכֶם “*and the sea shall be tranquil from being against you.*” See verse XI.

בִּי יוֹדֵעַ “*for I know.*” יוֹדֵעַ “*knowing,*” the present participle of *Kal*, put for the present

(a) *Hateph-Pathah* is then placed under *He*, § 21. 1.

indicative, § 423. See table IV. אָנִי "I," written with the pause (which is *Sakeph-katon*) אָנִי § 353.

בִּי בְּשָׁלִי הַפֶּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם "That on account of me this great tempest is upon you." בְּ is the preposition, שֵׁ is put is אֲשֶׁר, ל is the preposition, ' is the pronominal suffix "me." See verse VII. at the word בְּשָׁלִמִי

### VERSE XIII.

יִהְיֶהוּ וַיִּהְיֶהוּ הָאֲנָשִׁים "and the men rowed." יִהְיֶהוּ is the third person plural future of *Kal*. See table II. The present example differs from that in the table, in having *Sheva simple* under the guttural. See § 125. 3.

לְהָשִׁיב "to return." הָשִׁיב is the infinite in *Hiphil*, from שׁוּב See table IX. ל prefixed with *Sheva simple*, § 307, denotes the final cause. See page 175.

אֶל-הַיַּבֶּשָׁה "to the dry ground." See verse IX.

וְלֹא יָכְלוּ "and they were not able." יָכְלוּ is the third person plural preterite of *Kal*, from the intransitive verb יָכַל "to be able," § 96. The tonick accent is *Athnach*, (one of the pauses) § 44. The final vowel *Howlem* is restored in order to receive the pausing accent, § 350. 4 and § 351. 1.

בִּי הַיָּם הוֹלֵךְ וְסֹעַר עֲלֵיהֶם "because the sea continued to rage against them." See verse XI.

## VERSE XIV.

וַיִּקְרְאוּ אֶל־יְהוָה “and they called to the Lord.”  
 וַיִּקְרְאוּ the third person plural future of *Kal*, from  
 קָרָא See table X.

וַיֹּאמְרוּ אָנָּה יְהוָה “and they said, I pray thee!  
 O Lord.” אָנָּה “I pray thee!” an interjection.

אֶל־נָּא נִאֲבָדָה “let us not perish.” אֶל “not,”  
 is an adverb of negation used before the future,  
 § 475. נִאֲבָדָה the first person plural future of  
*Kal*, from אָבָד “to perish.” See table VII. ה  
 paragogick is added with *Kometz*, § 340, receives  
 the tonick accent, § 342, and *Tsere* is destroyed,  
 § 343. ה paragogick is added to the future in  
 order to denote a request, and is preceded by  
 the particle נָּא § 340. 4.

בְּנַפְשׁ הָאִישׁ הַזֶּה “on account of the soul of this  
 man.” נַפְשׁ “the soul,” a segolate noun, § 178,  
 distinguished by the accent on the penultimate,  
 § 180, note. הָאִישׁ “the man.” ה is prefixed  
 with *Kometz*, § 290.

וְלֹא־תִתֵּן עָלֵנוּ “and do not give upon us,” i. e.  
 “impute to us.” תִּתֵּן is the second person sin-  
 gular masculine of the future in *Kal*, from תָּתַן  
 “to give,” see table V. and § 117, note, used for the  
 imperative taken negatively, § 418. 3. עַל “upon,”  
 with the suffix נו “us,” makes עָלֵנוּ § 319,  
 § 195. 3, and § 71. 2.

דָּם נָקִי “innocent blood.”



כִּי אַתָּה יְהוָה כַּאֲשֶׁר חָפַצְתָּ עֲשֵׂיתָ “for thou art thou hast as thou hast willed hast done.” כִּי “as,” “according as,” a conjunction compounded of כִּי “as,” an inseparable preposition, and חָפַץ “that,” § 325. 3. כִּי is prefixed with *Pathah*, § 307. חָפַצְתָּ the second person singular masculine preterite in *Kal*, of חָפַץ an intransitive verb, § 96. See table I. עֲשֵׂיתָ the second person singular masculine preterite of *Kal*, from עָשָׂה See table XI.

#### VERSES XV. AND XVI.

וַיִּשְׂאוּ אֶת־יוֹנָה “and they took up Jonah.” וַיִּשְׂאוּ the third person plural masculine preterite of *Kal*, from נָשָׂא See tables V. and X.

וַיִּטְּלוּהוּ אֶל־הַיָּם “and they cast him into the sea.” וַיִּטְּלוּ the third person plural masculine future of *Hiphil*, from טָל see table IX.; with the suffix הוּ (see table XIII.) § 166. 3. *Kometz* is then destroyed, § 74. 1, and *Kibbutz* substituted for *Shurek*, § 55. 1, and § 12. ו is prefixed with *Pathah* but not followed by *Dagesh*, § 329, and note.

וַיַּעֲמֹד הַיָּם “and the sea stood,” i. e. “ceased.” וַיַּעֲמֹד is the third person singular masculine preterite of *Kal*, from עָמַד See table II.

מִזֶּעַפּוֹ “from its rage.” מִ prefixed with *Hirek* and followed by *Dagesh* is instead of מִן “from,” § 308. זַעַף “wrath,” is a segolate noun, §

and § 180, note; with the suffix ו "his, its," it assumes the original form וְעָף. See § 231 and § 179. 5. ו agrees in gender and number with the antecedent masculine noun יָם § 397.

וַיִּירָאוּ הָאֲנָשִׁים יִרְאָה נְדוּלָה "and the men feared with great fear." See verse X.

אֶת־יְהוָה "the Lord." אֶת shows that יְהוָה is in the accusative, governed by יִירָאוּ § 500.

וַיִּזְבְּחוּ זֶבַח לַיהוָה "and they sacrificed a sacrifice to the Lord." וַיִּזְבְּחוּ the third person plural masculine future of *Kal*, from זָבַח. See table IV. לַיהוָה the inseparable preposition ל takes *Pathah* before יְהוָה and *Sheva* is omitted under *Yod*. See verse IV. at the word וַיִּזְבְּחוּ a segolate noun, § 178 and § 180, note.

וַיִּדְּרוּ נְדָרִים "and vowed vows." וַיִּדְּרוּ the third person masculine future of *Kal*, from נָדַר. See table V. נְדָר a segolate noun, § 178 and § 180, note, makes in the plural, נְדָרִים § 200.

## CHAP. II.—VERSE I.

N.B. The English version of the Hebrew words will henceforth be omitted, as also the analysis of such words as have been before explained.

מִנָּה (וַיִּמְנָה) "to number," forms in the third person singular masculine future of *Piel* מִנָּה. See table XI. The apocopated form is יִמְנָה § 158, to which *Vav conversive* is prefixed, § 331, with *Pa-*

*thah*, but without *Dagesh* in *Yod*, § 329 and note.

In *Piel* the verb signifies "to appoint," "prepare."

בָּלַע, (לְבַלֵּעַ) forms in the constructed infinitive of *Kal* בָּלַע see table IV. לְ prefixed with *Hirek*, § 307, denotes the final cause. See page 175.

מָעָה (א) plur. מַעִים § 197 and § 198. *const. plur.* מַעֵי § 225 and § 226. בּ is prefixed with *Hirek*, § 307.

שְׁלֹשָׁה (שְׁלֹשָׁה) a cardinal numeral in the absolute state and feminine gender, singular number, though the following substantive with which it agrees in sense is plural and masculine, § 379 and § 380. 2.

יָמִים plural of the irregular noun יוֹם § 280.

וּשְׁלֹשָׁה וְ quiesces in *Shurek* by § 322.

לֵיל (לֵילִית) a masculine segolate noun, § 185 and § 180, note, takes in the plural the termination וֹת § 208, note, and *Pathah* and *Hirek* are contracted into *Tsere*. See § 200, exception.

## VERSES II. AND III.

יְהִיפֹל (יְהִיפֹל) the third person singular masculine future of *Hithpāel*, from פָּלַל or פָּל See table I.(b)

מִמָּעֵי מ is prefixed with *Hirek* followed by *Dagesh*, § 308.

(a) This word is only found at present in the plural.

(b) In verbs of this kind the species *Hithpowel* is generally adopted instead of *Hithpāel*. See § 135. 7.

קָרָאתִי) the first person singular preterite of *Kal*, from קָרָא See table X.

צָרָה) a substantive feminine, *r.* צֹר “to besiege.” The accent is properly on the הָ § 185. 1, but is retracted to the penultimate because the next word being a monosyllable two tonick accents would otherwise immediately concur, § 350. 3.

לִי) the inseparable preposition ל with the pronominal suffix. See § 313.

יַעֲנֶה (וַיַּעֲנֵנִי) forms in the future of *Kal* יַעֲנֶה, see tables II. and XI. and with the suffix נִי (see table XIII.) § 170.

בָּטָן (מִבָּטָן) a segolate noun, § 180, note.

שָׁוַעְתִּי the first person singular preterite of *Kal*, from שָׁוַע See table IV.

שָׁמַעְתָּ) the second person singular masculine preterite of *Kal*, from שָׁמַע See table IV.

קוֹלִי) a substantive, with the pronominal suffix י. See table XIII.

#### VERSE IV.

תִּשְׁלִיכֵנִי (וּתְשָׁלִיכֵנִי) is the second person singular masculine future of *Hiphil*, from שָׁלַךְ; with the suffix נִי “me.” תִּשְׁלִיכֵנִי See table XIII.

מִצּוֹלָה) a feminine substantive, § 185. 1. *r.* צוֹלָה

לָבָב (בְּלָבָב) *const. st.* לָבָב § 216 and § 222; with ב prefixed, בְּלָבָב § 307; the noun is in the



constructed state on account of the noun which immediately follows.

יָמִים) the plural from יָם by § 197 and § 203, except. 1. (a)

נָהָר (וְנָהָר) substantive masculine.

יְסֻבֵּנִי) סָבַב the third person singular masculine of the future (b) *Powel*, from סָבַב or סָב See § 99, note, and table VI. *Powel* is used in this class of verbs instead of *Piel*, § 135. 7. With the suffix יָנִי "me," it forms יְסֻבֵּנִי. But *Tsere* under the second radical is destroyed, as in the preterite of *Piel*. See § 167. 4 and § 75.

כָּל (כָּל-מִשְׁבְּרֶיךָ) before *Maccaph* becomes כָּל § 354. מִשְׁבֵּר masculine noun; plural מִשְׁבְּרִים § 197; with the suffix יָךְ "thine," (see table XIII.) מִשְׁבְּרֶיךָ § 235. The root is שָׁבַר "to break."

גָּלִים plur. גָּל § 197 and § 205 (c); with the suffix it forms גָּלֶיךָ § 235.

עָלִי) עָל takes the suffixes like a noun, § 319;

(a) יָם is in reality a primitive noun, but imitates the form of nouns derived from verbs defective in the second radical.

(b) The third person singular masculine of the future of *Powel*, is formed from the preterite of the same species by prefixing י with *Sheva* simple.

(c) גָּל is derived from גָּלַל and ought to be written גָּלֵל or גָּל *Dagesh*, which is necessarily omitted when it occurs in a final letter, is again restored on the addition of the plural termination. See § 55. 2.

*plur.* עֲלֵיִם § 197 and § 205, and with the suffix 'עֲלֵי § 235. See table XIII.

עָבְרוּ (עָבְרוּ) is the third person masculine plural in *Kal*, from עָבַר. The tonick accent *Silluk* is retracted to the penultimate, § 350. 4, in order to which *Kometz* is placed under ב § 351. 1.

#### VERSE V.

וְאֲנִי (וְאֲנִי) a personal pronoun, see § 296. ו is prefixed with *Pathah*, § 323.

אָמַרְתִּי (אָמַרְתִּי) the first person singular preterite of *Kal*, from אָמַר

נִגְרַשְׁתִּי (נִגְרַשְׁתִּי) the first person singular preterite of *Niphal*, from נִגַּשׁ. *Niphal* gives a passive signification, § 99.

מִנֶּגֶד (מִנֶּגֶד) “*from before*,” a compound preposition, or more properly a noun (נֶגֶד), which has obtained the force of a preposition, with מִן prefixed. See § 483.

עֵינֶיךָ (עֵינֶיךָ) a masculine segolate noun, § 180, note; in the dual עֵינַיִם § 211; with the suffix יָךְ “*thy*,” (see table XIII.) עֵינֶיךָ (*a*)

וְ (וְ) is a conjunction.

אֶסְפֶּה (אֶסְפֶּה) is the first person singular future of *Hiphil*, from אָסַף. See table VIII.

(*a*) The suffix is added in the same manner as to a plural noun, viz. by first throwing away the dual termination יִם.

לְהִבִּיט (לְהִבִּיט) is the infinitive in *Hiphil*, from **נָבַט**. See table V. **ל** denotes its connection with the preceding verb. See page 176. **אוֹסִיף** לְהִבִּיט “*I will add to behold,*” or “*I will behold again,*” § 450.

הַיֵּבֶל, *const. st.* § 216. *Tsere* in the penultimate is indestructible, § 69. 1.

קִדְשׁ (קִדְשׁ) is a segolate masculine noun, § 180, note; the suffix **ךְ** “*thy,*” is added to the original form of the noun. See § 231 and § 181, note, form 3. הַיֵּבֶל קִדְשׁ “*the temple of thy holiness,*” *i. e.* “*thy holy temple,*” § 377. 1, note.

#### VERSE VI.

אֶפְפוּ (אֶפְפוּ) is the third person plural preterite of *Kal*, from **אָפַף**; with the suffix **וּ** “*me,*” אֶפְפוּ; but the vowel under the first radical **א** is destroyed, § 167. 1, and § 21. 1; and *Kometz* is placed under **פּ** § 167. 2.

מִיָּם an irregular noun found only in the plural, § 280.

עַד) a preposition.

הַחֹם) a substantive of the common gender, § 185, note.

סוּף) a masculine noun.

חָבֹשׁ) the passive participle in *Kal*, from **חָבַשׁ**

לְרֹאשׁ) a substantive masculine. **י** “*my,*” is the pronominal suffix. See table XIII.

## VERSE VII.

קָצַב (קָצַבִּי) is a segolate masculine noun, § 180, note; in the constructed plural קָצַבִּי See § 224 and § 181, note, form 6.

הָרִים (הָרִים) is a masculine substantive; in the plural הָרִים § 197 and § 205.

יָרַדְתִּי is the first person singular preterite of *Kal*, from יָרַד

אָרָץ (הָאָרֶץ) a segolate noun of the common gender, § 185, note. With the article prefixed it is written הָאָרֶץ § 292. It is put absolutely. See § 496. 2.

בְּרִיחִים, plur. בְּרִיחַ (בְּרִיחִיהָ) § 197 and § 38. With the suffix יָהּ (see table XIII.) it makes בְּרִיחִיהָ § 235.

בְּעָרִי (בְּעָרִי) a preposition, imitates the form of a segolate noun, § 180, note. With the suffix יָ it forms בְּעָרִי § 231, § 179. 5, and § 61.

עוֹלָם (לְעוֹלָם) a substantive masculine.

תַּעֲלֶה (וּתַעֲלֶה) is the second person singular future of *Hiphil*, from עָלָה See tables II. and XI. The apocopated future is תַּעֲלֶה § 157. 6, and note; to which *Vaw conversive* is prefixed, § 331. *Hiphil* gives a causative sense to the verb, § 99.

שְׁחַת (מִשְׁחַת) "the grave," a feminine segolate noun, § 180, note, and § 185. 2. (a)

(a) The root of שְׁחַת "the grave," is supposed to be שָׁח "to sink down." Final Thaw therefore is not a radical



חַיִּים plur. חַי, § 197 and § 205, with the suffix ' (see table XIII.) it forms חַיִּי § 235. This noun has in the plural number a singular signification, the root is חָיָה "to live."

אֱלֹהִים plur. אֱלֹהִי, § 197 and § 38. With the suffix ' (see table XIII.) it forms אֱלֹהִי § 235. It has, though in the plural number, a singular signification, 369. *Silluk* changes *Pathah* into *Kometz*, § 352. 1.

#### VERSE VIII.

עָטַף (בְּהִתְעַטֵּף) "to cover," forms in the infinitive of *Hithpāēl* הִתְעַטֵּף "to fail," "to faint." ב prefixed to the infinitive denotes "when," page 175.

נָפַשׁ (נִפְשִׁי) a segolate noun of the common gender, § 180, note, and § 185. 2, note. With the suffix ' it forms נִפְשִׁי § 231 and § 181, note, form 5. בְּהִתְעַטֵּף נִפְשִׁי "when my soul fainted."

אֵת (אֶת־יְהוָה) denotes that the word יְהוָה is in the accusative, § 500.

זָכַרְתִּי (זְכָרְתִּי) is the first person singular preterite of *Kal*, from זָכַר. The pause *Athnach* changes *Pathah* into *Kometz*, § 352. 1.

תִּבּוֹא (תְּבוֹאָה) is the third person singular feminine future of *Kal*, from בּוֹא. See table IX. It agrees with the substantive תְּפִלָּה contained in the following word תְּפִלָּתִי.

noun is from its termination feminine. שִׁחָת "corruption," derived from שָׁחַת "to corrupt," has its *final Thaw* radical, and is therefore masculine.

אל (אֵלֶיךָ) a preposition, receives the suffixes like a noun, § 319; plur. אֵלִים § 197; with the suffix יָךְ “thee,” (see table XIII.) אֵלֶיךָ § 235.

תַּפְלָה (תַּפְלָתִי) a feminine noun, § 185. 1; with the suffix י. “my,” (see table XIII.) תַּפְלָתִי § 275. 2. The root is פָּלַל

# VERSES IX. X. AND XI.

מְשַׁמֵּר (מְשַׁמְרִים) is the participle of *Piel*, from שָׁמַר “to keep.” See table I. In the plural (*a*) it forms מְשַׁמְרִים § 197 and § 204, and signifies “they who keep,” § 463. 2.

חֲבִלִי (חֲבִלִי) is a segolate noun, § 180, note. In the constructed plural it forms חֲבִלֵי § 224 and § 181, note, form 5. It is in the constructed state on account of the following noun, § 193.

שׂוֹא (שׂוֹא) a masculine substantive.

חֲסָדָם (חֲסָדָם) a segolate noun, § 180, note. With the suffix ם “their,” (see table XIII.) it forms חֲסָדָם § 231 and § 181, note, form 5.

יַעֲזֹב (יַעֲזֹב) makes in the future of *Kal* יַעֲזֹב and in the plural יַעֲזֹבִי (*b*) See table II. *Silluk* is retracted, § 350. 4, and *Howlem*, the final vowel of

(*a*) The participle is a species of noun, and like other nouns has a singular and plural number.

(*b*) According to the paradigm it should form יַעֲזֹבִי but *Pathah* is substituted under *Hayin* for *Hateph-Pathah*, in order to prevent the concurrence of the two *Shevas*, § 86.

the future, is restored under  $\dot{\text{t}}$  in order to receive it, § 351. 1.

(תִּירָה) a feminine substantive, 185. 1;  $\text{r}$ . יִרָה  
(אֶזְבְּחָהּ לָךְ) אֶזְבַּח is the first person singular future of *Kal*, from זָבַח; הּ paragogick is added with *Kometz*, § 340, and the vowel under בּ is destroyed, § 342 and § 343. The word loses its accent on account of *Maccaph*, § 53. For לָךְ see chap. I. verse II.

(אֲשֶׁר) The antecedent “that,” “that thing,” is understood before the relative אֲשֶׁר § 406.

(נִדְרָתִי) is the first person singular preterite of *Kal*, from נָדַר

(אֲשַׁלֶּמָּה) אֲשַׁלֵּם is the first person singular future of *Piel*, from שָׁלַם “to be at peace;” in *Piel* it denotes “to perform a vow;” with הּ paragogick it makes אֲשַׁלֶּמָּה § 340, § 342, and § 343; but the accent is retracted, § 350. 4, and final *Tsere* restored in order to receive the pause, § 351. 1.

(יְשׁוּעָה) יְשׁוּעָה is a feminine noun, § 185. 1. הּ paragogick is added with *Kometz*, § 340, הּ of the feminine termination being first changed into תּ. The original place of the tonick accent is not altered, § 340. 1. The root is יָשַׁע

לִיהוֹה (א) with ל prefixed, is written לִיהוֹה

(a) יְהוֹה is written as before observed, with the vowels of the word אֲדֹנִי (*Sheva compound* having been substituted for *Sheva simple* merely on account of the guttural *Aleph*, § 21. 1.)



לָרֶג (see chap. II. verse I.) with the article prefixed, becomes הָרֶג § 289. ל displaces ה and assumes its vowel, § 310.

יִקְנֶה the future in *Hiphil*, from קָנָה See tables IX. and X. (a)

### CHAP. III.—VERSE I. AND II.

שְׁנִיִּית the feminine of שְׁנִי “second,” § 288; used as an adverb of order, denoting “the second time,” § 304. 4.

אֵל § 319; plur. אֱלִים § 197; with the suffix יָהּ (see table XIII.) אֱלֵיָה § 235. The suffix agrees in gender and number with the antecedent substantive עִיר § 397.

קְרָא (קְרִיאָה) a feminine noun, 185. 1; r. קְרָא

רֶבֶר the present participle of *Kal*, from רָבַר It stands for the preterite, the substantive verb being understood, § 462.

אֵל united to the suffix יָהּ “thee.” See table XIII.

### VERSE III.

יִלְךָ (וְיִלְךָ) is the future in *Kal* of the irregular verb הָלַךְ § 160. On the addition of *Vaw* con-

And as אָדָנִי with ו prefixed, is written וְאָדָנִי § 323; so also, to preserve the analogy, יְהוָה with ו prefixed, is written וְיְהוָה, and with ל prefixed לְיְהוָה

(a) It should regularly form, according to the paradigm, יִקְיָא See § 15 and § 55. 1.



*versive* the accent is retracted, § 332, and *final Tsere* is changed into *Segol*, § 333.

ב (בִּרְבֵּר) *const. st.* § 216 and § 222. ב is prefixed with *Hirek*, § 307.

לֵאלֹהִים (see chap. I. verse V.) with ל prefixed לֵאלֹהִים § 307, contracted into לֵאלֹהִים by § 307, note. ל denotes that לֵאלֹהִים has to עִיר the relation which is expressed in Latin by the genitive, § 361, note.

רָחֵל (מִרְחֵל) *const. st.* § 216. ר. רָחֵל

שְׁלֹשׁ (שְׁלִישֶׁת) a cardinal numeral, forms in the constructed feminine שְׁלִישֶׁת § 281, agreeing in sense with the masculine noun יָמִים § 379 and § 380. 1.

יָמִים See chap. II. verse I.

#### VERSE IV.

יִהְיֶה (וַיִּהְיֶה) is the future in *Hiphil*, from הָיָה or הָלַךְ See table VI. With *Vaw conversive* the accent is retracted to the penultimate, § 332, and *Tsere* is changed into *Segol*, § 333.

הָעִיר (בָּעִיר) with ה prefixed, is הָעִיר § 290. ב displaces ה and assumes its vowel *Kometz*, § 310.

אַחַד (אֶחָד) a cardinal numeral, is an adjective in the masculine gender, and agrees with the preceding substantive יוֹם § 281.

יִקְרָא (וַיִּקְרָא) is the future in *Kal*, from קָרָא See table X.

יֵאמֶר (וַיֹּאמֶר) is the future in *Kal*, from אָמַר See table VII. With *Vaw conversive* the accent is generally removed to the penultimate, § 350. 4; but in the present case it remains, and being one of the pauses, changes *final Tseré* into *Pathah*, § 352. 2.

עוֹד (עוֹד) an adverb of time.

אַרְבָּעִים (אַרְבָּעִים) a cardinal numeral, § 285. The substantive יוֹם with which it agrees in sense is in the singular, because the numeral precedes, § 384.

נִהְפָּךְ (נִהְפָּךְ) (*a*) is the participle in *Niphal*, from הִפָּךְ See table II. The feminine is נִהְפַּכְתָּ § 245, § 246, § 247, and § 249. *Segol* in the penultimate is then changed into *Kometz* on account of *Silluk*, § 352. 1. The future of the substantive verb is understood before נִהְפָּכְתָּ § 421. *Niphal* gives the participle a passive signification, § 99.

#### VERSE V.

יֵאָמְרוּ (וַיֹּאמְרוּ) is the third person masculine plural future of *Hiphil*, from אָמַן See table VII.

אִישׁ (אִישׁ) an irregular noun makes in the constructed plural אִנְשֵׁי § 280.

בְּאֱלֹהִים (בְּאֱלֹהִים) with ב prefixed, is בְּאֱלֹהִים

(*a*) The participle, according to the paradigm, ought to be נִהְפָּךְ but the guttural, as in the present case, sometimes takes *Sheva simple*. See § 125. 3.

§ 307; which is then contracted into בְּאַלְהִים by § 307, note.

יִקְרְאוּ (וַיִּקְרְאוּ) is the third person plural masculine future of *Kal*, from קָרָא See table X.

צוֹם) a substantive masculine.

יִלְבְּשוּ is the third person plural future of *Kal*, from לָבַשׁ or לְבַשׁ See table I.

שָׁקִים) is the plural of שָׁק a masculine substantive, § 197 and § 205.

מְגִדּוֹלָם) מ is prefixed with *Hirek* followed by *Dagesh*, § 308. גִּדּוֹל with the suffix ם (see table XIII.) forms גִּדּוֹלָם § 232, § 233, and § 202.

עַד (וְעַד) a preposition.

קִטְנָם) קָטַן with the suffix ם forms קִטְנָם § 232, § 233, and § 202. (a) The pronominal suffixes give to קָטַן and גִּדּוֹל the force of a superlative degree, § 372. 2.

#### VERSE VI.

יִנַּע) יָנַע is the future in *Kal*, from נָנַע See tables IV. and V.

מִלְךְ) a segolate noun, § 180, note; in the con-

(a) The same alteration takes place by the addition of the suffix as by the change from singular to plural. But קָטַן makes in the plural קִטְנָם therefore with the suffix it forms קִטְנָם

קָטַן should have been added to the nouns mentioned in the note to § 203, as changing the *final Kometz* into *Pathah* and inserting *Dagesh* before the plural termination.

structed state, § 193; which has here the same form as the absolute, § 215.

מ (מִבְּסֹאוֹ) is prefixed with *Hirek*, followed by *Dagesh*, § 308. בְּסֹא a substantive masculine, forms with the suffix וְ "his," (see table XIII.) בְּסֹאוֹ § 232, § 233, and § 204; but *strong Dagesh*, is omitted. (a)

עָבַר (וַיַּעְבֵּר) is the future in *Hiphil*, from עָבַר "to pass." See table II. In *Hiphil* it signifies "to cause to pass," "to put off," § 99.

אָדָרְתָּ (אָדָרְתָּ) a feminine segolate noun, § 185. 2, and § 180, note. With the suffix וְ it makes אָדָרְתָּו § 275. 4, and § 252, note.

עָלָיו (מֵעָלָיו) "from upon him." עָלָיו is the preposition עַל with the suffix וְ. See § 319, note. מ is prefixed with *Tsere*, § 309.

בָּסָה (וַיִּבָּסֶה) is the future of *Piel*, from בָּסָה. See table XI. The apocopated form is יָבָס § 157. 5, to which *Vaw conversive* is prefixed, § 331; usually with *Pathah* followed by *Dagesh*, § 329, but *Dagesh* is omitted in *Yod* by § 329, note.

יָשַׁב (וַיֵּשֶׁב) is the future in *Kal*, from יָשַׁב. See table VIII. With *Vaw conversive* the accented is retracted to the penultimate, § 332, and *final Tsere* changed into *Segol*, § 333.

אָפַר (הָאָפַר) is prefixed with *Kometz*, § 290. אָפַר is a masculine segolate noun, § 180, note.

(a) As is frequently the case in a letter having *Sheva* under it. See § 329, note.



## VERSE VII.

וַיֵּעַק (וַיֵּעַק) the apocopated future in *Hiphil*, from עָקַץ (see table I.); to which *Vaw conversive* is prefixed, § 331. *Hiphil* gives to the verb a causative signification, § 99.

טָעַם (טָעַם) a masculine segolate noun, § 180, note. The article which is required before it in English is omitted in Hebrew and prefixed to the following noun מֶלֶךְ § 357. טָעַם is in the constructed state, § 193, but without changing the form of the absolute § 215.

וַיְגִדּוּ (וַיְגִדּוּ) plur. גִּדּוּלִים § 197 and § 202; with the suffix יָ "his," (see table XIII.) גִּדּוּלָיו § 235. The substantive "men" is understood. ו quiesces with *Shurek*, § 322.

בְּהֵמָה (בְּהֵמָה) a substantive feminine, § 185. 1, a general name for brute animals.

וְהַצֹּאן (וְהַצֹּאן) and צֹאן are masculine substantives. צֹאן is applied to the larger sort of cattle, and צֹאן to the smaller. These two nouns together with אָדָם and בְּהֵמָה are collectives, § 368. 2.

יִטְעֲמוּ (יִטְעֲמוּ) is the third person plural future of *Kal*, from טָעַם. See table III. The future here denotes permission, § 418. 8.

מִכֹּל (מִכֹּל) "any thing."

יִרְעוּ (יִרְעוּ) is the third person plural future of *Kal*, from רָעָה. See table XI.

מִים (וּמִים) See chap. II. verse VI. וְ qui-  
escens with *Shurek*, § 321.

יִשְׁתָּהוּ is the third person plural future of *Kal*,  
from שָׁתָה See table XI.

#### VERSE VIII.

יִתְכַסּוּ (וַיִּתְכַסּוּ) is the third person plural future  
of *Hithpäel*, from כָּסָה See table XI. *Hithpäel*  
gives a reflective force to the verb, § 99. It de-  
notes “*they covered themselves.*” The following  
noun is not preceded by a preposition, § 428. 13.

חִזְקָה (בְּחִזְקָה) is a feminine noun. The root is  
חָזַק With ב prefixed it is employed as an ad-  
verb, § 469.

יִשְׁבּוּ (וַיִּשְׁבּוּ) is the third person plural future of  
*Kal*, from שָׁב See table IX. It is written  
properly יִשְׁבּוּ but *Shurek* is changed into *Kib-*  
*butz*, § 55. 1, and § 12.

מ (מְדַרְבּוּ) is prefixed with *Hirek* followed by  
*Dagesh*, § 308. דַּרְבּוּ is a segolate noun of the  
common gender, § 180, note, and 185, note, but  
in this place feminine. It assumes before the  
suffix ו “*his*,” the original form דַּרְבּוּ § 231 and  
§ 181, note, form 5. (a)

ה (הִרְעָה) is prefixed with *Kometz*, § 290. רָעָה  
an adjective in the feminine, (see chap. I. verse  
II.) agrees with the preceding substantive. The

(a) דַּרְבּוּ being masculine in its form, takes the suffixes like  
a masculine noun.

article is omitted before the substantive, § 356. 2. but is prefixed to the adjective, § 358.

וְ (וְיִמְדֵּהוּמָם) quiesces with *Shurek*, § 321. מִן is here a separate preposition, though it *generally* coalesces with the following word. הִ is prefixed with *Segol*, § 291. הָמָם a substantive.

הֶם (בְּכַפֵּיהֶם) makes in the dual כַּפַּיִם § 212, § 214, and § 205, and in the constructed dual כַּפֵּי § 228. (b) The grave suffix הֶם “*their*,” § 195. 2. is added, as in the plural (see § 236), to the constructed state of the dual.

#### VERSE IX.

וְיֹרֵעַ the present participle in *Kal*, from יָרַע See table IV. It is used for the present indicative, § 462. The conjunction “*if*,” or “*whether*,” is understood before the following verbs.

יָשׁוּב (יָשׁוּב) is the future in *Kal*, from שׁוּב See table IX.

וְנָחַם (וְנָחַם) is the preterite in *Niphal*, from the obsolete verb נָחַם See table V. The guttural does not admit *Dagesh*. See § 52, and the latter part of the note to § 60.

וְיָשָׁב (וְיָשָׁב) the preterite in *Kal*, from שׁוּב See table IX. The conjunction וְ prefixed to this and the preceding verb connect them with יָשׁוּב and

(b) כַּף is derived from the root כָּפַף and should therefore be written כָּפַף or כָּפַף But *Dagesh* is omitted and only restored upon the addition of a new syllable, § 55. 2.



thus give them the force of futures, § 417. 5, and § 498.

חֲרֹן (מִחֲרֹן) מ is prefixed with *Tsere*, § 309. חֲרֹן a substantive masculine, forms in the constructed state חֲרֹן § 222 and § 21. 1; *r.* חָרָה

אָפּוּ (אָפּוּ) a masculine noun, with the suffix וּ "his," forms אָפּוּ § 232, § 233, and § 205; *r.* אָנָּף (*a*)

#### VERSE X.

יִרְאֶה (וִירָא) makes in the future of *Kal* יִרְאֶה (*b*) see table XI. and § 62, and in the apocopated form יִרָא § 157. 1; to which *Vaw conversive* is prefixed, § 331.

מַעֲשֵׂיהֶם (מַעֲשֵׂיהֶם) a masculine noun, forms in the plural מַעֲשֵׂיהֶם § 197 and § 198, and in the constructed plural מַעֲשֵׂי, to which the suffix הֶם "their," is added, § 195. 2, and § 236; the root is עָשָׂה

שָׁבוּ (שָׁבוּ) the third person plural preterite of *Kal*, from שָׁב See table IX.

מִדְּרָכָם (מִדְּרָכָם) The suffix כָּם "their," is added to the original form דְּרָךְ of the segolate noun דְּרָךְ § 231 and § 181, note, form 5.

יִנָּחֶם (וִינָחֶם) is the future in *Niphal*, from נָחַם See table III. *Vaw conversive* causes the ac-

(*a*) אָפּוּ is put for אָנָּף or אָפּוּ *Nun* being assimilated to *Pe*, as in § 57. *Dagesh* is omitted, but afterwards restored when the word is increased at the end, § 55. 2.

(*b*) The unapocopated form of the future is generally יִרְאֶה



cent to be retracted, § 332, and *Tsere* is then changed into *Segol*, § 333.

רָעָה (רָעָה) is the feminine of the adjective רָע, employed as a substantive. See chap. I. verse II.

רָבַר (רָבַר) the preterite of *Piel*, from רָבַר (see table I.); but *Segol* is used irregularly instead of *Tsere*. The preterite is employed for the preterpluperfect, § 417. 3.

לַעֲשׂוֹת (לַעֲשׂוֹת) is the constructed infinitive in *Kal*, from עָשָׂה. See tables II. and XI. ל is prefixed with *Pathah*, § 307.

לָהֶם (לָהֶם) ל is prefixed with *Kometz*. See § 313.

#### CHAP. IV.—VERSE I.

יֵרַע (יֵרַע) is the future in *Kal*, from יָרַע. See tables IV. and VIII. On the addition of *Vaw conversive* the accented is retracted to the penultimate, § 332. יֵרַע is used impersonally, § 446. 2. יֵרַע אֶל־יוֹנָה “it was displeasing to Jonah,” i. e. “Jonah was displeased.” See § 447.

רָעָה (רָעָה) is a substantive denoting the manner of action, and therefore in Hebrew is not preceded by a preposition, § 375. 4, note. רָעָה גְּדוֹלָה “with great displeasure.”

יִהְיֶה (יִהְיֶה) is the future in *Kal*, from יָהָר; the apocopated form is יִהְיֶה § 157. 1, and § 157. 2, note; to which *Vaw conversive* is prefixed, § 331. יִהְיֶה is used impersonally, § 446. 2.

ל) united to the suffix י § 313. וַיֵּחַר לוֹ “*he was angry,*” § 447.

#### VERSE II.

הֲלוֹא “*whether not?*” ה is the interrogative particle, and is prefixed with *Hateph-pathah*, § 489, note.

יָבִרִי with the suffix י. “*my,*” יָבִרִי § 232, § 233, and § 202.

עַד־הָיִיתִי is the constructed state of the infinitive of *Kal*, from הָיָה (see tables II. and XI.) (a); with the suffix י. “*my,*” it forms הָיִיתִי; עַד־הָיִיתִי “*while I was.*” See § 456.

אֲדָמָה a feminine substantive, with the suffix י. “*my*” forms אֲדָמָתִי § 275. 2, § 275. 3, and § 86.

עַל־כֵּן a compound conjunction, signifying “*therefore,*” § 325. 3.

קָדַמְתִּי the first person singular of the preterite of *Piel*, from קָדַם See table I.

קָדַמְתִּי לְבָרַח “*I anticipated to flee,*” i. e. “*I fled before.*” See § 450 and note.

יָדַעְתִּי the first person singular preterite of *Kal*, from יָדַע See table IV.

אֵל properly an adjective, “*strong,*” “*mighty,*” but frequently, as in this place, used as a name of the Supreme Being. See § 376. 2.

(a) The present example differs from that in the paradigm of table II. in having *Hateph-Segol* instead of *Hateph-Pathah* under the guttural.

חַנּוּן) a masculine adjective; the root is ח־נּוּן  
 רַחֵם) an adjective in the masculine; *r.* רָחַם  
 אָרַךְ) a verbal adjective, forms in the  
 constructed state אָרַךְ § 223; in which it is placed  
 on account of the following substantive declaring  
 the manner, § 366.

אָף) makes in the dual אָפִים § 211, § 214,  
 and § 205. See also the note to page 301.

נִחַם) the present participle in *Niphal*, from  
 נָחַם See table V. and § 59.

### VERSES III. AND IV.

עָתָה) an adverb; the root is ע־תָּה  
 קַח) the second person singular masculine of  
 the imperative in *Kal*, from לָקַח § 134.

מִן) “*from me*,” the preposition מִן united to  
 the suffix of the first person; § 316.

טוֹב) an adjective in the masculine gender.

מוֹת) a segolate noun, § 180, note; with  
 the suffix י. it forms מוֹתֵי § 231.

מִי) is prefixed with *Tsere*, § 309. חֵי a  
 substantive masculine, makes in the plural חַיִּים  
 § 197 and § 205 (a); with the suffix י. “*my*,”  
 חַיִּי § 235; *Silluk* changes *Pathah* into *Kometz*,  
 § 352. 1; the root is ח־יָה; טוֹב מִחַיִּי “*better  
 than my life*,” § 371.

ה) is the interrogative particle, and is

(a) This noun has in the plural a singular signification.

prefixed with *Pathah*. (a) הִיטַב is the third person masculine singular preterite of *Hiphil*, from טוֹב § 160. See table IX. (b)

הִרְרָה) a substantive feminine; the preceding verb (of which it is the nominative) agrees with it in sense, but not in grammatical construction. (c) See § 436 and note.

#### VERSE V.

יֵצֵא) יֵצֵא is the future in *Kal*, from the verb יָצָא. See table VIII.

וַיֵּשֶׁב) וַיֵּשֶׁב is the future in *Kal*, from יָשַׁב. See table VIII. With *Vaw conversive* וַיֵּשֶׁב § 332 and § 333.

קָרָם) a segolate noun, § 180, note.

לְעִיר) ל is prefixed with *Kometz*, § 307, note, and denotes that relation to the preceding substantive which is expressed in Latin by the genitive. See § 361, note.

(a) Generally followed by *Dagesh*, § 489, note; but which is here omitted because the letter in which it should be inserted is a guttural, § 59.

(b) According to the paradigm it should form הִטַּיִב. See § 55. 1, and § 15.

(c) In all phrases of this kind, the verb really refers to some indefinite subject, which is afterwards particularized. The noun therefore which appears to be the nominative in reality is not so, and the grammatical disagreement is consequently apparent; thus הִיטַב הָרָרָה signifies properly "is it good, viz. anger?" i. e. "is anger good?" In all such cases the verb is an impersonal.



עֲשֶׂה (וַיַּעַשׂ) is the future in *Kal*, from עָשָׂה  
The apocopated form is יַעֲשֶׂה § 157. 1, and note  
to § 157. 2; to which *Vaw conversive* is prefixed,  
§ 331.

לָּ (לוֹ) with the suffix ו § 313; “to himself.”  
See note to § 411. 2.

שָׁם) an adverb.

סָבָר a feminine substantive; the root is סָבַר  
תַּחַת (תַּחְתִּיָּה) “under,” is considered to be a  
preposition, but is properly a segolate noun, “that  
which is below.” The suffix יָה (see table XIII.)  
is added to the original form תַּחַת § 179. 5. יָה  
agrees with סָבָר § 397.

צָל a substantive masculine; the root is  
צָלָל; with ה prefixed, הִצִּיל § 289; ב displaces  
He and takes its vowel, § 310.

עַד אֲשֶׁר “till that,” “until,” a compound  
conjunction, § 325. 3.

יִרְאֶה, יִהְיֶה are in the third person singular of  
the future of *Kal*, from רָאָה and הָיָה. See table  
XI. The futures have here the force of subjunc-  
tives. יִרְאֶה מַה־יִּהְיֶה “he should see what would  
be,” § 418. 5.

עִיר with the article הָעִיר § 290; with ב  
prefixed, בָּעִיר § 310.

#### VERSE VI.

קִיָּיִן) a substantive masculine.

יַעֲלֶה is the future in *Kal*, from עָלָה; in

the apocopated form יַעַל § 157. 1, and § 157. 2, note; to which *Vaw conversive* is prefixed, § 331.

(מֵעַל לְיוֹנָה) “above Jonah.” לְ a compound preposition, § 482. 2; to which another preposition מ is prefixed, § 483; with *Tsere*, § 309.

הִיּוֹת (לְהִיּוֹת) is the constructed infinitive in *Kal*, from הָיָה (see table XI.); with ל prefixed § 307; and which denotes the final cause, page 175.

(רֹאשׁוֹ) a substantive masculine, with the suffix וְ “his.”

הַצִּיל (לְהַצִּיל) is the infinitive in *Hiphil*, from נָצַל. See table V. In *Hiphil* it signifies “to deliver.”

לוֹ is the suffix וְ “him,” with ל prefixed, § 313. ל merely shows that ו receives the action of the preceding verb.

רָעָה (מִרְעָתוֹ) is prefixed with *Tsere*, § 309; with the suffix וְ “his,” becomes רָעָתוֹ § 275. 2, and § 195. 3. (a)

יִשְׁמַח (וַיִּשְׁמַח) is the third person singular of the future in *Kal*, from שָׂמַח. See table IV.

(a) It would seem at first that with the suffix the word should be written רָעָתוֹ § 275. 3, but it is to be recollected that רָעָה being derived from רָעָע, its feminine רָעָה is instead of רָעָה with *Dagesh* in *Hayin*, § 60, and therefore its first *Kometz* is indestructible. See § 278. 2.

שְׁמָחָה) a feminine noun; the root is שִׂמַּח. It denotes the manner of action and is therefore not preceded by a preposition. See § 375. 4, note.

#### VERSE VII.

תּוֹלַעַת) a feminine substantive; the masculine form is תּוֹלַעַ. See table at § 251.

בַּעֲלוֹת) עָלוֹת is the constructed infinitive in *Kal*, from עָלָה (see tables II. and XI.); ב is prefixed with *Pathah*, § 307.

הַשָּׁחַר) שָׁחַר a segolate noun, § 180, note. בַּעֲלוֹת הַשָּׁחַר “in the rising of the dawn,” or “when the dawn rose,” § 456 and page 175.

לְמַחֲרָת) מַחֲרָת a feminine substantive, § 185.2; with the article הַמַּחֲרָת § 289; and with ל prefixed לְמַחֲרָת § 310; the root is מָחַר.

וְתָרַח) תָּרַח is the third person feminine singular of the future in *Hiphil*, from תָּרַח. See tables V. and XI. The apocopated form is תָּרַח § 158; to which *Vaw conversive* is prefixed, § 331.

וְיִבֹּשׁ) יִבֹּשׁ is the future in *Kal*, from יָבֵשׁ. See table VIII. *Silluk* changes *Pathah* into *Kometz*, § 352. 1.

#### VERSE VIII.

בְּזָרַח) זָרַח is the constructed infinitive in *Kal*, from זָרַח. See table IV. ב is prefixed with *ek*, § 307.

שְׁמֵשׁ) שָׁמַשׁ is a segolate noun, § 180, note;

בְּזֶרַח הַשָּׁמֶשׁ “when the sun rose,” § 456 and page 175.

(וַיֵּן) see chap. II. verse I. ו besides being conversive, denotes that the action signified by the verb which it precedes, is contemporaneous with that just mentioned. וַיֵּן אֱלֹהִים “then the Lord prepared,” § 488.

קָרַם a verbal substantive, from the root קָרַם It is used as an adjective to the preceding substantive רִיחַ § 377. 1.

חֲרִישִׁי the feminine of the adjective חֲרִישִׁי § 245, and agreeing with רִיחַ The root is חָרַשׁ יִתְעַלֶּה (וַיִּתְעַלֶּה) is the future in *Hithpāel*, from עָלָה See table I. and § 98. 2. *Athnach* changes final *Pathah* into *Kometz*, § 352. 1.

יִשְׁאַל (וַיִּשְׁאַל) is the future in *Kal*, from שָׁאַל See table I. and § 117, note.

נָפֵשׁ (נִפְשׁוֹ) a segolate noun, takes before the suffix ו the original form נִפְשִׁי § 231 and § 181, note, form 5.

לָמוּת (לְמוֹת) is the infinitive in *Kal*. See table IX. ל is prefixed with *Kometz*, § 307, note.

#### VERSE IX.

All the words of this verse have been already explained.

#### VERSE X.

חָסַדְתָּ (חִסְדְּךָ) is the second person singular of the preterite of *Kal*, from חָסַד See table IX.



עָמַלְתָּ) is the second person singular of the preterite of *Kal*, from עָמַל See table II.

בו) the inseparable preposition ב with the suffix י “it,” § 314. י agrees with the preceding noun קִיּוּן § 397. אֲשֶׁר בו “in which,” § 403.

גָּדַלְתָּ is the second person singular masculine of the preterite of *Piel*, from גָּדַל See table I. Before the suffix it assumes the form גָּדַלְתָּ § 163. *Piel* gives a causative sense to the verb, § 99. י (with אֲשֶׁר understood) stands for the accusative, § 405. 2.

שֶׁ is put for אֲשֶׁר “which,” and is prefixed with *Segol* followed by *Dagesh*, § 298, note. בֵּן an irregular noun, makes in the constructed state בֶּן § 280.

ו) quiesces with *Shurek*, § 321.

אָכַר is the preterite of *Kal*. *Silluk* changes final *Pathah* into *Kometz*, § 352. 1.

## VERSE XI.

אָחוּם) is the first person singular of the future in *Kal*, from חוּם See table IX.

יֵשׁ “there is,” supplies the place of the present tense of the substantive verb, § 422. 2, note. *Tsere* before *Maccaph* is changed into *Segol*, § 354. ב with the suffix הָ is written בָּה § 314. הָ “it,” agrees with the preceding noun עֵיר § 397.

(הַרְבֵּה) "*much*," the infinitive in *Hiphil*, from רָבָה; used as an adverb, § 304. 5.

(מִשְׁתִּים-עֶשְׂרֵה) מ gives to the preceding adverb the force of a comparative, "*more than*." See § 371. עֶשְׂרִים-עֶשְׂרֵה a cardinal number of the feminine gender, joined to רַבּוֹ in the singular, § 283 and § 287.

אָדָם) a collective noun, § 368. 2.

יָדַע is the preterite in *Kal*, used for the present because it denotes a quality, § 417. 4.

בֵּין (בֵּין-יָמֵינוּ) is a preposition. יָמִין properly an adjective but employed as a substantive, § 376. 1; with the suffix יָמֵינוּ § 232, § 233, and § 202. ו agrees with אָדָם § 397.

לְשִׂמְאֹל (לְשִׂמְאֹל) like the former, is an adjective employed as a substantive. With the suffix it makes שִׂמְאֹלוֹ and with ל prefixed, לְשִׂמְאֹלוֹ § 307. יָדַע is followed by בֵּין before the first noun, and ל before the second, § 428. 4.

(רַבָּה) is an adjective, the feminine of רַב § 242, § 244, § 233, and § 205, (א) and agrees with the following substantive בְּהֵמָה

(א) רַב is derived from the root רָבַב and ought therefore to be written רַבֵּב or רָבֵב; *Dagesh* is rejected from the last letter but again restored when the word receives the feminine termination, § 55. 2.

## FINIS.

## CORRECTIONS.

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At page 52, line 19, after the words "*as in the perfect verb,*" insert the following; "*except before the asyllabick adformants, when the accent retains its original place and*"

At page 59, after line 6, insert the same words as above.

At page 195, line 16, for "*penultimate,*" read "*first syllable.*"





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